THE LOYALL SUBJECT.

Treating of Magistracy, Ministery, Religion, &c. chiefly set forth (in these Perilous times) to inform all those weake, unstable Spirits, and devided members of this distracted Church and State, of their duty, and due obedience, to God and their King.

And by motives and reasons (arising from the word of God, and learned Authors) draw them from their erronious Opinions to a holy conformity in Christian Government.

The second Edition, Corrected and Enlarged,

Per R. THOMSON,

Pacis & Veritatis Amatorem.

A wise Man will heare, and increase Learning: and a Man of Understanding shall attaine unto wise Counsels, Prov. 1. 5.

Newcastle, Printed by *Stephen Bulkley*, 1662.

THE
LOYAL
SUBJECT.

BRITISH MUSEUM

To the Right Worſhipfull Sir THOMAS DAVISON *Knight, High Sheriffe of the* County Palatine *of* DURHAM, *and one of His Majeſties Deputy Lieutenants for the ſaid* COUNTY.

A fruitfull increaſe of all Heavenly Graces.

Sir,

SEing that God hath been graciouſly pleaſed in a miraculous manner to reſtore our Soveraigne Lord the King to His Crown and Dignity, and in Him, the Starrs of *Church* and *State* to their ancient luſtre and beauty. To *You*, as one of the moſt Eminent Worthies in this our *County Palatine*, whoſe wiſe-

dom, prudent policy, and wise conduct in Civill and Military Affaires, with *Your* Influences to the Church, in the dayes of *Your* Power and Authority, clearly shewed forth the worthy Characters of *Your* Loyalty to the Crowne.

And these may lively resemble the true Principles of *Your* worthy Father, that Loyall Knight, who Faithfully Defended the Cause of God against the *Nimrods* of this Iron Age, and Dyed at *Newcastle* to save His King alive, *in mense Octobris, Anno Domini*, 1644.

This insuing *Treatise* cannot find a fitter Patron to addresse it selfe unto, for a Powerfull Defendor, in these perillous dayes, and Censorious Age, then to *him* who hath ingaged in the just Cause and Quarrell of His Sacred Majesty CHARLES the first, who Sacrificed His Pretious Life for the Laws of this Land, the Purity of Religion, and the Liberties of His People.

Neither did *Your* Eminency in Loyalty, Stability in Religion, and constant Fortitude,

tude, decline from the well-grounded Principles of Vertue, Learning, Loyalty, and Religious Prudence, in these late Dayes of Tryall and Confusion: As, *Virtus sub pondere crescit*; they gave not onely Light and Lustre to *Your* Country, for confirmation of the People in their fidelity, and due obedience to their Lawfull Prince; but as a *Fixed Starr* to that bright rising Son *Charles* the second, in his glorious restitution, they brake forth with greater beauty and glory.

But Sir, pardon me, if I seem to detract from *Your* worth, by presuming to declare it, being a thing better known by *Your* Actions, then I can expresse by Words, or any Oratory.

If here, in this briefe Dedication, I should present to *Your* view and consideration the many Eminent Examples, both Divine and Morall, of Gods miraculous working for his Church and People, and the Laud and Honour of those Noble and Loyall Persons who have Asserted, and Defended the Truth; and the confusion and ruine of those that have

Opposed and Disserted the Cause of the Lords Annointed, it might seem to *Your* Wisedom and Learning, as to Write *Iliads* after *Homer.*

Josus 4.7. 8. 9. &c. Anno Mundi, 2490.

After that the Children of *Israel* had miraculously passed through *Jordan*, the Lord commanded *twelve Stones, according to the number of the Tribes of the Children of Israel, to be set up for a Memoriall*; to teach us, That he would not have his mercies buried in Oblivion.

Num. 16. 2. Anno Mundi, 2440.

Memorable was that great and deserved judgement of God against *Corah*, *Dathan*, and *Abiram*, &c. for rising up against their Lawfull Magistrate, even Princes of the Assembly, famous in the Congregation, men of renowne: and that all Generations, and Succeeding Ages might beware of the like relapses; God, in a miraculous manner (for his Church and People) was pleased to shew forth his wisedoms secret working, in causing *the Rod of Aaron*, above the other Rods of the Princes, *onely to Bud, Flourish, and beare Fruit*; and this Rod, *the Lord caused to be*

Num. 17. 7. 8. 10.

kept

kept and preſerved in the Tabernacle of Witneſſe, Ad perpetuam rei memoriam, *even for a lively Monument to all Poſterity, and as a perpetuall Memoriall againſt the Children of Rebellion.*

If we ſhould peruſe the Hiſtories of all Nations, and call to mind the Chronicles of our own Country, we could never finde, that God allowed either the Dignity of any Perſon, or the multitude of any People, or the weight of any Cauſe, as ſufficient to juſtifie the Subjects Rebellion againſt their Princes.

High commendations we finde of *Zenophon*, when, in the time of his Sacrifice, news was brought him of the Death of his Sonne, he layd by his Crowne, untill he had inquired how he dyed: and when he underſtood, that he dyed in the Warrs, valiantly fighting for his Country; he took up his Crowne again, and went chearfully on with his Devotion.

If *Haniball* was ſo renowned in his warrs againſt the *Romans*, and in ſtriving with the mighty City of *Rome*, for the Empire of the World:

World: And if we find in Hiſtory, That the Names of *Julius Cæſar*, and *Scipio Africanus*, became ſo famous the one, chiefly for his Valour againſt our Ancient, and war-like *Brittains*: The other, in the Conqueſt of *Affricke*, and the Noble City of *Carthage*: Much more renowned was King *Dauid*, the chiefe of the *Jewiſh* Worthies (in the time of *Iſraels* reviving Glory) who fought the Battells of the Lord of Hoſts, and thoſe his mighty men of Valour, who made their Vertues to ſhine for the Lords Anointed, and valiantly fought againſt the uncircumciſed *Philiſtims*, for, and in defence of the Church and People of God.

Anno Mundi, 2980.

Sam. 23. v. 10. 12. 1. 16.

And this may be a ſuitable parallell to thoſe famous Volunteers of *Iſrael*, in the dayes of *Deborah* and *Barak*, who *willingly offered their Aſſiſtance to the Lords Anoynted.*

Anno Mundi, 2673. Judg. 4. 14 5. 2.

And if we find in Hiſtory, That the Heatheniſh, and Jewiſh Worthies, ſhewed forth their Vertues, and were ſo inviolably conſtant to their Principles of Loyalty, and to the Cuſtomes, Rites, and Ceremonies of

thoſe

those times, and obscure Ages, that however the Ship of the State miscarryed, the Port they aymed at, was the joynt wellfare of their Emperors, Princes and Country;

How much more resplendent ought the Vertues and Valour of those Heroick Christian Worthies to be, whose noble minds are enlightened and beautified through the influence of that bright *and Morning Starr*, and so rightly descended and invested into the true Catholique and Apostolique *Church*, whereby they receive their powerfull Commission from the Prince of the Kings of the Earth, (*Rev.* 1. 5.) valiantly to fight under his banner, and to shew forth the mighty Power of God, in the defence of his Vicegerents Christian Princes, and the Religion, Laws, and Liberties professed in these pure Evangelicall, and Reformed Churches. Rev. 22. & 16.

Sir, be pleased to accept this brief *Treatise*, as a small specimen of the Honour and Obedience I own to my Soveraigne Lord; and of the Love, and reall affection which

shall

shall ever grow and flourish to all those that faithfully stand for God, and King *Charles*.

And *Sir*, as you have shewed forth *Your* high magnanimity and Nobleness of mind in hazarding *Your* deareſt Interests for *Your* King and Country; persevere in *Your* Loyalty to
Rev. 3. 11. the Crowne, and God shall Crowne *Your* Loyalty; Let *Your* ayme still be Gods Glory, *Your* Soveraignes Honour, and Countries Peace; So shall *Your* Name, and *Worthy Family* receive Splendor from the Rayes of *Your* shining Vertues, and in the end of *Your* Dayes, *You* shall be Honoured with a
Jam. 1. 12. Crowne, that shall never fade away. Which is the Prayers of him, who craves leave to remain,

Sir,

Your Worships most humble and faithfull Servant,

R. THOMSON.

Christian

Chriſtian Reader.

Having the happineſſe in the time of my Youth, onely a few Years, when I Lived in that Ancient and Loyall City of York, *to behold the excellency of Monarchyehall Government, under Our late Gracious Soveraigne* CHARLES *the Firſt, of bleſſed Memory, and His Sacred Order of Biſhops, and their holy Hierarchy, who may challenge a clearer Title to a Divine Inſtitution, then either the Papall Monarchy, Presbyterian Democracy, or that of Independents, by particular Congregations: And this Forme of Government hath been continued, with Univerſall and unqueſtioned Succeſſion, in all the Churches of God, and Chriſtian Kingdoms through the world, for fifteen hundred Years. That of* Arrius *was the greateſt oppoſition; which Hereſie, thoſe Ancient, Wiſe, and Learned Biſhops of* Brittaine *ſtoutly withſtood, and oppoſed, which was a great means to preſerve the Worlds Peace.* Dicetus ad ann. 185.

When I clearly apprehended the moſt excellent temper and conſtitution of this Sacred Government, (which revived and flouriſhed through the Blood of Martyrs, the Seed of the Saints) under which our Religion was at firſt ſo orderly, without violence, or combuſtions, and ſo happily Reformed, in that peerleſſe time of Queene Elizabeth, *and hath ſince ſo long flouriſhed with Truth and*

and Peace, to the Honour and happineſſe of our own Kingdom, and the envy and admiration of all other Nations.

Thus beholding the beauty of holineſſe ſhining in ſuch tranſcendent brightneſſe, I conceived herein there was a glimps of that Cœleſtiall Order, which by humane Wiſedom could not be defined!

But when I became ſo unfortunate, as to ſee the Glory of this Famous Kingdome ecclipſed, and that Sacred Majeſty deſpiſed, which God himſelfe Ordained, Chriſt confirmed, and the Orthodox Church perpetually reverenced; and beheld Tumults, Seditions, and Wars, the Laws infringed by thoſe Tribunes, *or* Ephori *of* England, *the Controulers of Kings, and heard ſo many* Rev. 13. 5. Blaſphemies, and high Words, *now in this dotage of the world, againſt God himſelfe, his Vicegerents, holy Biſhops, Reverend Miniſters, and Members of his Church, by ſo many* Nimrods, building Towers of confuſion, *and* Belſhazzars, Carouſing in the Golden Velſels of the Lords Sanctuary; *then, with amazement of ſpirit, I begun to retyre my thoughts, and inquire into the Book of Fame, for a Parallell to this our Fall, where I found the Prophet* Jeremiah, lamenting the Lam. 2. 1. 6. & 4. 6. 7. & 5. 16. Daughter of *Sion*, her King, Prieſts, and Prophets, Woe unto us, for the Crowne of our Glory is fallen.

Therefore, (Courteous Reader) *as this Kingdome hath enioyed the happineſſe of the Scepters Peace, and thoſe Halcionian Dayes under Monarchy; and being too ſenſible of the ſad diſtempers of State in the late unparallell'd diſtractions, and ſeeming* interregnum, *which ought to be Recorded,* Ad perpetuum rei memoriam,

riam, *that all Succeeding Ages may take notice of those bloudy Characters which have been written by the Brethren of separation in these dayes of tryall.*

It becommeth then every Member of this Kingdome for the future, To give Honour and Obedience to Kings, and Rulers; Honour to our holy Fathers, the Sacred Bishops; Obedience to Magistrates, Reverence to Ministers, and due respects to Equalls; that (Civill, and Morall Righteousnesse, being continued amongst Men) the Unity of the Spirit may be preserved in the bond of Peace.

Thus indeavouring to Compose this ensuing Treatise, of holy Order, and Christian Government, of the Church, Magistracy, and Ministery, which I devide into severall Branches: but (as all the Rivers have their Current into the Ocean) they all convene in a holy accordance against Divisions and Factions, for the Advancement of this distressed Church and Kingdom.

And whereas I make a Collection of History, and briefly Treat of the Britains, Saxons, Danes, *and* Normans, *with their Rise, Glory, and Decay; my Discourse therein tends chiefly to no other end, but to shew the Order of the world, the Transactions of those times; of the Devotion, and Acts of Charity; Of their Kings, and other the Religious of those Ages; and when as I conceive Religion begun to revive, and how all these mighty Kingdoms, through Divine Providence, in continuance of time, yeilded, and gave place to this last Age, wherein Learning, Religion, and Laws flourished, and the Church in most perfect beauty for about eighty years, untill the year 1639.*

And

And then, I proceed to a Parallel of Israel *and* England, *of their Glory and Fall; shewing forth the Lamentations, Practice, and Prayers of the Saints and Ancients in the like great relapses, and distresses of Kingdoms, and decay of the Churches Glory.*

These, with a holy Admonition to all Christian Kings and Princes (I refer to the judicious Reader) as they are the Vicegerents of Christ, so to set forth the Majesty of God in their severall Governments.

Lastly, A briefe Exhortation to all the People of these Dominions, humbly to acknowledge the Mighty Power of God, in His Majesties Glorious Restitution to His Crown and Dignity. And with true and loyall Hearts, to give their due Obedience to His holy Authority, and that Ancient Government, and godly Discipline of the Church, which hath ever made us happy in all Ages.

Pious Reader, Feare GOD, Honour the KING.

Vale,

R. T.

A Briefe Treatiſe of Kingly and Epiſcopall Government, Religion and Learning, &c.

AS God the Creator of all things in the moſt wiſe order, *eſtabliſhed the world by his Wiſedom, and the Earth by his Power,* and *by his Spirit* garniſhed the Heavens with Glorious Lights, giving both to the Heavens and the Earth their Vertuall Formes, Beauty, and Perfection, wherein God ſaw that his *Works were good*; which Attribute was not given to the Earth while it was Confuſed; nor to the Heavens before they had Motion and Adornment; the Earth, Ayre, Fire and Water, and all the Cæleſtiall Bodies depending upon other in this moſt Admirable Frame, *The Sunne to Rule the Day, the Moon to Rule the Night, and all the Starrs to ſtand in their Order.* So likewiſe he Created Degrees of Angels and Men; and of his infinite love was he pleaſed to *Create Man after his own Image*, and make him Lord of the whole World, and all the Creatures therein, and to indew him with *Majeſty, Honour, and Glory:* and notwithſtanding

Gen. 1. 1. Jer. 10. 12.

Job 26. 13.

Gen. 1. 16.

Gen. 1. 26.

Pſal. 8. 5.

ſtanding that the Image of God be much defaced in Man ſince the Fall; yet doth the Magiſtrate ſtill retain a certain Image of the Power and Glory of God; as *Daniel* to *Nebuchadnezzar*, that Golden head of Babel, *O King, thou art a King of Kings, for the King of Heaven hath given thee a Kingdom, Power, and Strength, and Glory.* In the infancy of this Regall Authority, in the Golden Age of the World, the vertue of Kings, next under God, gave them Crowns; and the love of their People held the ſame Crowns on their Heads: and becauſe they were juſt and Religious, were rightly accounted and called, Gods: So long as *Kings* preſerve un-rent the Garment of the *New Man*, and ſtrive to retain the *Image of God, and his Seale unbruiſed*, they may reſemble *Angels*, and be *accounted as Gods in their juſt, peaceable, and happy Government*: (and with what Glory ſhall the Crown flouriſh, when the Scepter is Eſtabliſhed in Righteouſneſſe, and Truth?) and ſuch were thoſe unparalleld *Kings of Iſrael, David* and *Solomon*, not more famous for their Scepters and Crowns, as they were in all Cæleſtiall knowledge reſembling Angels.

Dan. 2. 37 & 5. 18.

Pſal. 82. 6. John 10. 34. 1 Kings 3. 28. 2 Sam. 14. 20.

And yet it ſhould ſeem, through the Eternall Providence of God, the minds of men being inlightned whereby they ſaw they could not be preſerved without a Ruler and Conducter, the World growing numerous and ambitious of Honour and Empire; and leaſt that the turbulent unjuſt ruling of the confuſed multitude, ſeditiouſly Swaying the State, contrary to their own Laws, ſhould fall into licentious diſor-

der,

der; as the Law of Nature had Leaders, and for reasons best known to that one onely wise God, who of his infinite wisdom was pleased to Ordain *Kings* and *Rulers* to Govern the Common wealth of the world. And that this Power is Ordained of God, Christ himselfe speaking of *Pilate*, saith, *John* 19.11. *Thou couldest have no Power over me, except it were given thee from above.* Seeing that *Kings* in their Functions so neer resemble the Divine Nature, that God himself hath stiled them *Gods*, they receive not this high and glorious Title arising from the Dictates of Nature, Law of Nations, or as they are Commanders and Leaders of the People: neither is it from the Power of Men or Angels that *Kings* and *Princes* are the Vicegerents of Christ, to Govern his Church and Kingdom, as also to beautifie and adorn the Life of Man; but chiefly from the power of the *Prince of the Kings of the Earth.* According to *Solomon, By me Kings reigne, and Princes decree justice:* and by his Divine Ordinance are they seated *in Solium Dei*, in the throne of God, and indewed with Majesty and Honour: which according to St. *Paul* acquireth an *awefull reverence, feare, and obedience, That every Soule should be subject to the higher Powers, even to them, as they are Ministers and Angels of God.* And this accordeth well with the Apostle *Paul*, who expresly saith, *That the Powers are of God, and the Ordinance of God:* According to St. *Peter, Every Ordinance of Man*, is of man: but here we find it of *God*; the *King* is, *Minister Dei, & non Minister Populi*: He is indeed their Minister for their good, which makes the People to be the end, not the originall of Power.

Rev. 1. 5. Pro. 8. 15. 1 Chron. 29. 23. Rom. 13. Rom. 13. 1. 1 Per. 2. 13. 17. Rom. 13. 4.

The Apoſtle therefore urgeth a neceſſity of ſubjection to the *Ordinance of God*, whoſe Miniſters Rulers are: There is the Fountain, and Originall Power to Govern; then the Peoples good, upon which Rulers ought to attend, that is an end of the Governing Power.

We find the Government of God ſet up over his People in the Perſon of *Moſes*, the *Judges*, and *Kings*, who were then deſigned as his Miniſters: and certainly there was an exceeding excellency in that Monarchicall Government: although we doe not find that it was *Jure Divino*: yet we hold, that the Power it ſelf, or that ſufficiency in Monarchy, abſtractly conſidered from the qualification thereof, is a Conſtitution ſubordinate to that providence, an Ordinance of that *Dixi*, that ſilent word of Command by which the world was at firſt made, and is ſtill Governed under God.

And this is that Divine Power, whereby all Creatures reaſonable, as well as unreaſonable, the inferiour or lower world is Governed by the Heavens, or ſuperiour bodies, according to their influences and Powers.

By this Power alſo are Men Governed by Kings, as Gods Vicegerents over the People: and the Powers are ſaid not onely *to be from God*, but as Orders ranked under him, as a Government ſubordinate to that providence by which the world, and all the Creatures therein are Governed: and this Dignity and Vocation of *Kings*, to Govern his Church, Kingdom, and People, ſhall continue ſo long as the Sun and Moon indureth.

The

The Government of this Kingdom is acknowledged by the beſt Authors, to be of a Conſtitution and Polity moſt excellent and durable, as by an Act of Parliament made 24. *Hen.* 8. It is declared, *That whereas by divers Old and Authentick Hiſtories and Chronicles, it is manifeſtly affirmed and expreſſed, That the Realme of* England *is an Empire, and ſo hath been accepted in the World, Governed by one Supreame Head and King, having the Dignity and Royall Eſtate of the Imperiall Crown of the ſame.* See the Statute at large, *The King is a mixt Perſon, becauſe he hath both Eccleſiaſticall and Temporall Juriſdiction,* Sir *Edw. Cook, lib. de jure Regis Eccleſiaſtico, fol.* 28. relating to *Hen.* 7. *The King, who is the Vicar of the higheſt King, is Ordained to this end, That He ſhould Govern and Rule the kingdom and people of the Land, and above all things, the Holy Church, and defend the ſame from violence, and root out the workers of iniquity,* Cap. 19. according to King *Edward* the Confeſſor his Laws before the Conqueſt.

It appears by the Ancient Common Laws of this Realme; by the reſolution and judgment of the Judges and Sages of the Laws of *England*, as by Authority of many Acts of Parliament Ancient, and of later times; as alſo by the Oath of Supremacy, *That the King is onely Supreame Governour within this Realme, as well over all Perſons and Cauſes Eccleſiaſticall as Civill, and from whoſe judiciall power, as the King is* Fons juſtitiæ; *all other perſons derive their Authority from the Fountain of Juſtice: And the Crown of* England *hath been ſo free at all times, that it hath*

been

been in no Earthly subjection, but immediately to God in all things. Touching the Regality of the said Crown, see Sir *Edward Cook, lib. de Jure Regis Ecclesiastico, fol.* 40.

It further appears, *That the* Queens *Power within Her Realme and Dominions, is the highest Power under God, to whom all Men in the same Realme and Dominions, owe most Loyalty and Obedience afore and above all Potentates in Earth*, according to Queen *Elizabeth* her Injunctions to her Clergy and Layity, and Statute made the first of her Reigne.

The Government being thus Stated and Vindicated by Sages and Learned Writers, challengeth a precedency before many other kingdoms and States; as appears by the wisest Masters of Politicall Order that ever lived. We find after that *Aristotle* had declared *Solons* mixture of the Common-wealth of *Athens*, which Consisted of *Aristocracy* and *Democracy*, the power of the people being so mixt with that of the Nobles, the Rule of a single Person was wholly excluded. *Polibius* shewing the Causes of the Change of Government, from Kingly, to the other two Successively, excellently again sets forth the Change of Power to the King over the rest: and concluded, *That it was the first, and best Forme of Government.* The Government of *Sparta* and *Rome* were much approved of, and applauded, in that the Power was in the King, Nobility, and Commons. And such a Common-wealth was that of *Carthage*, about the time of *Hannibal*, their renowned King. Yet in none of these Governments, except in the Warrs, the King was above the People, as

Arist. lib. 3. de Republ.

Ibid.

Pol lib. 3. de Repub cap. 10.

our

our *King* is Supreame over all His Dominions.

And this prudent Composure, consisted of a mixture of Interests, *A King*, *Nobility*, and *Commons*; intimating, *A Monarchy*, *Aristocracy*, and *Democracy*, of such an exact Structure in every *Species*, and their Priviledges so intirely preserved, that if we consider the Dignity of the Nobility, it may be conceived *Aristocracy*: the great priviledges of the People, it may be called *Democracy*. But when we behold the Royall Prerogative of the *King*, inconsistent with them both, then we shall find it to be a *Kingly* Government. And this is a suteable parallell to the Government of one Ruling by just Laws, called *Monarchy*, according to *Plato*, in his *Politicus*: *Monarchy* (saith he) *being joyned to good written Laws, is the best of all Governments: and this is that Government which ever since the world under-went the Dominion of Paternity and Eldership, acquired the Title of Regall, and was known from that of Tyrannicall: the one, God was pleased to establish in favour of his People; the other he permitted for their affliction. For a Lawfull Prince or Magistrate* (saith *Aristotle*, Eth. 5.) *is the Keeper of Right and Equity*. And of this Condition ought every *Magistrate* to be, according to the Rule of Gods word; *Judges and Officers shalt thou make thee in thy Cities, and these shall Judge the people with righteous Judgement.*

The God of Order having so wisely dispos'd all the Estates of the world, and hath indewed his Vicegerents with Majesty and Honour, and given them Power and Authority to judge his House, and to keep

keep his Courts in their ſeverall Governments: Yet doe we find by ſad experience, the many *Bethſhemites* that too curiouſly pry into *Arcana Imperii*, into the Ark of Sacred Royalty, although they very well know
2 Sam. 6. 7 that *Uzza* was ſmitten for his Error, when with a tender care, and good intent, he onely reached forth his hand to ſtay and ſupport the *Ark of God*.

The whole world injoyes the benefit of the Suns Glorious Light, and its refreſhing heat: yet few know the quality of its Cæleſtiall Body, nor the greatneſſe of his Heavenly Orbe. For our ſelves in particular, we may all by the bleſſing of God, enjoy the benefit of His *Majeſties Government*, and His *Scepters Peace*; yet know not, neither will take notice of the quality of His *Kingly Office*, and the Dignity of His *Royall Throne*: Onely this we ought to know and underſtand, that He is, 1. *The Defender of our faith in the true worſhip and Service of God.* 2. *The Protector of our Lawes.* 3. *The Preſerver of our Peace*, according to the Examples of thoſe *Renowned Worthies* of old time; as *Moſes*, *Joſhua*, *David*, *Joſias*, *Ezechias*, *Conſtantine* the Great, *Theodoſius*, with others of later Years. Hence it is, That the King is called, *A Shepherd of His People*; as *Paſcere*, To Feed them. *Regere*, To Govern them. So *Tueri*, To Defend them: as
Ezek. 34. 23. 37. 25. 27. Iſay 40. 41. the Lord ſaith, *I will ſet one Shepherd over them, my Tabernacle ſhall be with them, I will be their God, and they ſhall be my people, and my Servant* David *ſhall be their Prince for ever.*

Of

Of Episcopacy, and Episcopall Government; and of the Right of Episcopacy to a Divine Institution.

IN regard that mans humane frailty is not able to indure Gods Glory and Majesty, nor to heare his immediate Voyce; and if the Majesty of God should goe along with men in their proceedings, as the Lord told *Moses*, *He should consume them in the way, even for their dayly obstinacy and rebellion*: For these, and other reasons, well did the *Israelites* say to *Moses*, *Speak thou with us, and we will heare; but let not God speak with us, lest we dye*, Exod. 20. 19.

And for this Cause chiefly, God hath graciously vouchsafed to make over a Deputation to Men, for the Government of his Church and People; and these his Deputies, being compassed with like infirmities, would moderately compassionate the humane imbecillity of their weak Brethren.

If we inquire into the first Ages of the world, we shall *finde* Kingly, and Priestly Offices, conjoyned in one Person; therefore must be of more Authority, and require the people in their hearts, to shew the more reverentiall observance in Civill and Sacred Duties; as in *Sem*, the Sonne of *Noah*, that just and peaceable

Gen. 14. 18. 20. Heb. 7. 4. Gen. 23. 6. 11. Prince, called *Melchisedech*, *King of* Salem, *and Priest of the most high God*: How great he was, we are to consider, for *Abraham*, who is stiled by the *Hittites*, *A Prince of God, and a mighty Lord among them*; yet did he *offer Sacrifice*, and acknowledged his subordination to *Melchisedech*, an higher Priest then himselfe, for to him *he payd the Tithe of the Spoyles got by Conquest*.

In succeeding times, in the dayes of *Moses*, *David*, *Solomon*, and other Kings of *Israel*, when the Church and People of God were much inlarged, we *finde* severall distinct Orders and Courses of Priests and Levites; they were divided into foure and twenty Courses, sixteen Courses for the Sonnes of *Eleazer*, and eight for the Sonnes of *Ithamar*: There were some Patriarches, or Chiefe Fathers in each Course; others of their Kindred subordinate to them, and all gave a voluntary obedience and subordination to *Aaron* the high Priest, according to the Commandement of the God of *Israel*, 1 *Chron.* 24. 5. 19.

AS God was pleased to appoint a Prelaty, and Church Government among his own People the Children of Israel, for the avoyding of Confusion and Heresies; And if there was a Prelacy and subordination to it in the time of the Law, and in the first Ages, when there was not the like Division and secret Emulation, either in Civill or Ecclesiasticall Affaires; how much more then ought there now to be in these perillous Dayes, a holy Conformity in Church Government, when Time, Cruelty, and Arrogancy hath almost worne out the lively ver-

tue

tue of Nature of Man; ſo that the Principles of Schiſme and Diviſion are much ingendred, which cauſeth Ignorance, Prophaneſſe, and Licentiouſneſſe to flow into the Church. For the ſuppreſſion whereof, and Confirmation of Chriſts Kingdom in a ſacred Order of Government, it was not the Policy or Favour of Princes, or the Ambition or Pride of Elders or Presbyters, which firſt Confirmed Biſhops in the Church; but the Wiſedom and Piety of the Apoſtles.

And as in the Old Law, we find the Orders or 24. Courſes of Prieſts and Levites, there was one Chiefe, and each of the Chiefe had a ſecond to him: ſo we find the wiſedom and care of our Anceſtors, who to a Biſhop, ſubordinated a Deane; and to a Rector of a Pariſh, a Vicar. 1 Chron. 24. 6. &c.

The Church is now, and ever was, a Body conſiſting of ſeverall Members; as the Apoſtles imparted the Title of Biſhop, Presbyter, Elder, Deacon, Watchmen, Teachers, and Paſtors to others; ſo likewiſe they left the Title of Biſhop to Eccleſiaſticall men ſucceeding them: and after times appropriated ſome of theſe Titles to certain Degrees of men, and Diſtinction of termes was entertained, to avoyd Confuſion and Diviſions, when the Church of God was much enlarged.

And becauſe the Apoſtles Governed the Church mediately, or immediately, themſelves in their Life, and after Death, committed the Government to ſingle Perſons their Succeſſors, the humility of thoſe firſt Biſhops avoyding, and not preſuming upon the High and Eminent Title of Apoſtles, have been ever ſince

the Apoſtles, called by the Name of *Biſhops*, in a diſtinct ſence from Presbyters.

This is deducible from the equity of the Law, and the Order ſetled among the Prieſts of old; as from *Aaron*, and his Sonnes, and the Levites in the Temple: And as it was to the Prieſts in Office under *Jehoiada*; ſo likewiſe the eleven Apoſtles had the ſame Epiſcopen Biſhopricke from which *Judas* fell, and into which *Matthias* was Choſen; for *Matthias* of a Diſciple, was made an Apoſtle; and *Philip* of a Deacon, became an Evangeliſt.

Num. 3. 7. 31. & 4. 16. 2 Kings 11. 18. Acts 1. 20.

As the ſacred Offices of Chriſts Church were correſpondent with thoſe in *Moſes* and the *Prophets*; ſo the Doctrine taught in the *New Teſtament*, is the ſame in ſubſtance; things done to Chriſt, were fore-told by *Moſes* and the *Prophets*; Chriſt reſtoreth all things ſpoken of by the Law and the Prophets.

Luke 18. 31. & 24. 25.

In the time of the Law, we finde *Moſes*, *David*, and *Solomon*, in place above *Aaron*, *Abiathar*, and *Zadocke* the Prieſts: So likewiſe, the High Prieſt, the Prieſts, and Levites, with their Sacred Orden, Courſes, and Harmonies, with the beautifull Temple of *Jeruſalem*, were reall Tipes of worthy Kings, and Rulers; And the Church, with the Sacred Orders of Biſhops and Miniſters, and their holy Hierarchy under the New Teſtament.

And whereas it is affirmed by the *Diſciplinarians*, *That the Presbyteriall Government was exerciſed in the Church in the Apoſtles times, which were the pureſt of the Primitive times; and Epiſcopall Government came*

though

though early, yet, after the Apostles times, the Mistery of iniquity began to work betimes.

Ans. It may indeed be thought a Mistery, and a thing uncharitable to judge, *That all those holy Fathers, next and immediately after the Apostles times, should conspire, and agree, to root out the Government planted by the Apostles:* But certain it is, that in all the Christian world, without any one to oppose it, the Presbyteriall Government fell, and the Episcopall was set up; (and this may be a suitable Parallell (now after 1600. yeares) from our late eminent and famous Example of His Majesties glorious restitution to His Crown and Dignity, with that memorable Addition, *Nemine contradicente*; wherein the *Antimonarchians*, and all other the brethren of separation, may clearly see the mighty providence of God, and his miraculous working, in throwing down the Confused Government of *Anarchy* and *Democracy*, and graciously restoring our Ancient and happy *Monarchycall Government*, with our *Church* and *State* to their ancient beauty and glory.)

For, after that the Gospel was propagated through many Countries in the time of the Apostles, the *Churches* were Governed by the Common Counsell of Elders, or Presbyters, and that for some years in the time of the Apostles Preaching, the Name of Bishop did not signifie any thing *differing* from the Office of Elder, or Presbyter, as we find *Acts* 20. *Phil.* 1. 15 1 *Pet.* 5. 12. For first, Companies must be gathered together before any thing can be defined concerning their perpetuall Government; And as long as the Apostles

Explanation.
Acts 11. 30.
1 Pet. 5.
1 Tim. 5.
Jam. 5.
2 John 1.
Acts 15. 14 23.
1 Tim. 3.
Philem.
Tit. 1. 5
Acts 1. 2.

ſtles were preſent, or neer their Churches, they did not Place any Biſhop over them, properly ſo Called, but onely Presbyters, reſerving Epiſcopall Authority to themſelves alone, as St. *Paul* was called *Architecton, A wiſe Maſter builder, &c.* ſo conſequently, this warranteth the reſt in the like nature. And as the Apoſtles could not preſently appoint all things; ſo all things were not compleat from the beginning: but in proceſſe of time, the wiſedom of the Apoſtles, which was Divine, finding that (out of Equality and Parity in the Church, having no Superiority for the avoyding of Schiſme, Diviſions, Emulations, and Contempts, which are prone to ariſe among equalls in power and function) factions were made and ingendred in Religion: and it was ſaid among the people, 1 *Cor.* 1. 12. *I am of* Paul, *I am of* Apollo, *and I of* Cephas. It was then Decreed in the whole world, for the generall good of the Church, *That one choſen out of the Presbyters, ſhould be placed over the reſt*; as it was ſo ſaid among the people in the time of the Apoſtles: So then, while the Apoſtles lived, one Choſen from among the Elders and Presbyters, was ſet in Authority over the reſt of the Church; as in the very time of the Apoſtles, we *finde* the ſeven Angels, the ſeven Biſhops of the *Aſian* Churches, *James* Biſhop of *Jeruſalem*, *Mark* of *Alexandria*, *Timothy* of *Epheſus*, *Titus* of *Creet*, *&c.*

1 Cor. 3. 6.

There can be no other terme aſſigned, in which Biſhops were *firſt* made, then the time of the Apoſtles; for all the prime Succeſſors of the Apoſtles were

were Bishops, as we find their Successions in the most famous Churches of *Jerusalem*, *England*, *Constantinople*, *Alexandria*, *Antioch*, and *Rome*.

In the Subscriptions of Saint *Pauls* Epistles, it is said, *That* Timotheus *Ordained the first Bishop of the Church of the Christians.* Tit. 1. 5. 1 Tim. 5. 22.

The Apostle having layd the Foundation of Faith in *Ephesus* and *Creet*, Commandeth *Timothy* to stay at *Ephesus*, and *Titus* at *Creet*, not as Evangelists, but as Governours of these Churches, so that their Evangelicall Office then ceased, when they were by Apostolicall propagation rightly Descended and invested into that highest power of Governing even those pure and primitive Churches.

The Epistles Written to *Timothy* and *Titus*, doe clearely seem to evince the Ecclesiasticall Use, and Apostolicall Constitution of Bishops, who were appropriated to that speciall Dignity, according to their Extraordinary Call, Mission, Gifts, and Power, immediately from the Apostles. And *Ignatius* called that Forme, *The Order of Christ*. For to any indifferent Reader, it is evidently set forth, as to the maine scope and designe, for the setling of a peculiar Office, Power, and Authority in them, as President Bishops, above others in point of Ordination, Censures, and other Acts of *Ecclesiasticall Discipline*. For the Apostle doth not in these, prescribe the manner of Gathering together a Church, which was the duty of an Evangelist; but the manner of Governing a Church being already gathered into

into a Congregation, and Ordaining Ministers of the Word, which is the Duty of a Bishop, which Presbyters alone did not presume to doe; according to the Apostle, *Titus* 1. 5. *For this cause left I thee in* Creet, *that thou shouldest set in Order things that are wanting, and Ordaine Presbyters* (that is, Ministers in every City) *as I had appointed thee. Lay hands suddenly on no man,* 1 Tim. 5. 22. And Verse 19. *Against an Elder,* (Presbyter, or Minister) *receive not an Accusation, but under two or three Witnesses.*

Whence we may gather a three-fold Superiority of Bishops. First, Singularity of preheminence, [*For this cause I left thee in* Creet.) Secondly, The Power of Ordination, [*That thou shouldest Ordaine Presbyters.*] The third, Power of Jurisdiction, [*That thou shouldest set in Order the things that are wanting.*] And this power, not confined to a *Parish*, but extended to the whole Island of *Creet*, and to all the Cities thereof, according to the Church of *Ephesus*, although it had sundry Elders, and Pastors to guide it; yet among these, was there one Chiefe, whom Christ himselfe calleth, *The Angell of the Church.*

Tit. 1. 5. 1 Tim. 1. 3. Rev. 1. 13. & 2. 1. 2.

And all the precepts in these Epistles, we finde, are so conformable thereunto, as that they are not referr'd in a speciall manner to *Timothy* and *Titus*, for the setling of that Government; but in the Succession, in generall to all Bishops, in the ordinary and constant power of Governing the Churches; and therefore, in no wise, they suite with the temporary power of Evangelists: And this accordeth well with

Ignatius

Ignatius the Martyr, and Disciple of the Apostles, *Anno*, 100. who in one of his Axiomes saith thus: *The Bishop is as President in the place of God, the Presbytery in place of the Apostolique Senate, a holy Company of Counsellors, and Assessors to the Bishop; the Deacons are imitators of Angelicall vertues, which shew forth their pure and unblamable Ministry.* He further addeth, *That he which doth not Obey these, is without God, impure, and Contemnes and Derogates from his Order and Constitution:* in his Epistle to the *Trallians.*

And againe, *Let the Presbyters be subject to the Bishop, the Deacons to the Presbyters, the people to the Presbyters and Deacons*; in his Epistle to those of *Tarsus.*

That *Timothy* and *Titus* had Episcopall Jurisdiction, not onely *Eusebius*, *Chrysostome*, *Theodoret*, with others; but also the most ancient Historians of the New Testament, doe sufficiently Declare, and Write Timothy *to be the first Bishop of the Church of* Ephesus, *as* Titus *was the first that was made Bishop of the Church of* Creet.

Eusebius, and all other Ecclesiasticall Writers, affirme, *That* James, *the Brother of our Saviour, was by the Apostles themselves, Ordained Bishop of* Jerusalem. Euseb. his 2 book of Eccl. hist.

Eusebius, in his third Book of *Ecclesiasticall History*, Cap. 22. as also in his *Chronicle* further affirmeth, *That* Exodus *was Ordained the first Bishop of* Antioch, *in the Yeare of our Lord* 45. *in the third*

Yeare of Claudius *the Emperour, at which time, many of the Apostles were living.*

In briefe, all the most Learned Interpreters, by unanimous Consent, both Ancient and Later, Expound *the seven Angels of the Churches, to be the Bishops of these Cities, and were parmanent Governours, as Presidents; and having power of Jurisdition, to represse abuses done in their Dioceses.* And if we will Credit the Testimonies of the Primitive Fathers, we shall finde who sundry of these Angels, or Bishops were; and also, who were their Successors.

As Saint *John* the Apostle, Writ his Gospel as an Evangelist; so as a Prophet he Writ the Revelation, when the rest of the twelve Apostles were Dead, and *John* onely remaining alive, being Aged, and not able personally to visit some remote Churches, the power of the Spirit of Wisedom Descending upon him *on the Lords Day, in the Isle of Pat-*
Rev. 1.10. 19. *mos*, and being Directed by our Lord, *He writ to the Angels of the seven Churches of Asia, to informe them of their Duties in their Sacred Functions.*

These Angels might (according to the Example of *Titus* left by Saint *Paul* in *Creet*) *Ordaine Pres-*
Beza Defens. Pag. 153. *byters in every of their Cities*; as *Beza* Confesseth, *That they were Presidents over the other Presbyters, and might try, who said they were Jews*, that is, Christians, *and examine who pretended to be Apostles, and*
Rev. 2.2. & 3.9. *were found Proselites and Lyars.* For it cannot be understood, *that the seven Angels were the seven Churches*, for the *Angels* and *Churches* are plainely

distin-

distinguished; but it must be seven Bishops of these Churches, which were not conceived to be *Parochiall*; for each of them had many *Pastors*, and *particular Flocks*: And he that Considerately Readeth the seven Epistles, shall finde, *How some were commended for their constancy, and perseverance in their Government; And others reprehended for suffering Heretiques to continue in their Churches.* Rev. 1. 20. Cap. 2.

Irenæus tells us, *That* Polycarpe *was not onely taught by the Apostles, and Conversed with many of them who saw the Lord; but was also Constituted by the Apostles themselves Bishop, in the Church of* Smirna *in Asia, whom* (saith he) *we also saw in our first Age.*

And *Jerome*, whom the *Presbyters* put most Confidence in, Writing to *Evagrius* of the Bishops of *Alexandria*, and their Succession, in his Epistle, saith, *Jam inde Alexandriæ à Marco Evangelista, usque ad Heraclium, & Dionisium Episcopos, Presbyteri semper unum ex se electum, in excelsiori gradu collocatum Episcopum nominabant*: and he Concludes his Epistle, *Ut sciamus traditiones Apostolicas sumptas de veteri Testamento, quod Aaron, & filii ejus, & Levitæ in Templo fuerunt, hoc sibi Episcopi, & Presbyteri, & Diaconi vendicent in Ecclesia.*

And Saint *Marke*, their *first* Bishop Dyed, as *Eusebius* and *Bucholcerus* testifie, in the Yeare of our Lord, 64. *Peter*, *Paul*, and *John* the *Apostles*, being then alive.

As

As we therefore *finde*, and have ſuch Cleare Teſtimonies, *That Epiſcopacy was Inſtituted in the very time of the Apoſtles, and that Biſhops were Superiour to Presbyters in Ordination, &c. Therefore by Conſequence of Divine Inſtitution.*

And as we alſo *finde*, That the *Primitive Churches* were Governed by the *Apoſtles*, and their immediate Succeſſors, the moſt Catholique and Apoſtolicall Biſhops; ſo their Right to a Divine Inſtitution cannot be denyed: neither in Reaſon or Charity, can it be ſuppoſed, That all Churches in the World, ſhould be either ignorant of the Rule by them preſcribed, or ſo ſoon to deviate from their Divine and holy parterne, that ſince the *firſt* Age, in all the *Apoſtolique See*, there *Succeeded Biſhops*, which continued in all the Chriſtian World, of what Communion or profeſſion ſoever they were, *Gracian*, *Latine*, *Ruſſian*, *Arminian*, *Abiſſine*, and no other Government was known of in the Churches for 1500. yeares, and more, then by Biſhops; and the Canons, both Generall and Provinciall, conſiſted of Biſhops, unrill this laſt Century of Yeares, *Anno Domini*, 1536.

Of

men was known o, in the Churches for 1500. years, the. by Biſhops, and the Canon[illegible] all and Provinciall conſiſt[illegible] Cen-tury of Yeares, 1536.

Of Epiſcopall Government in Relation to this Kingdome.

AND whereas *Epiſcopall Government*, hath been termed by too many, to be Popiſh, and a *Pralaticall Faction.*

It hath never been accounted a Faction, which is Eſtabliſhed by the Fundamentall Laws of the Land; and hath ever been a radicated Order of the Kingdom: *Melior eſt conditio poſſidentis*; Poſſeſſion is a ſtrong Plea, eſpecially if it be of long Continuance, as this of Epiſcopacy is.

Ever ſince Chriſtianity was Planted in this kingdom, it is certain *Britiſh Biſhops* have been of Note in Forrein Councells, ſince the ſecond Councell of *Arles*, which is 1400. Years ſince. *Ariſtobulus*, mentioned in the Epiſtle to the *Romans*, is conceived by ſome good Authors, to be a Biſhop in this Iſland. Biſhops Flouriſhed long in this kingdom, even when the *Britiſh Church* enjoyed the *Cyprian* Priviledge, and acknowledged no ſubjection to any Forreigne See whatſoever.

Episcopacy hath a more neer relation to the Crown, then Presbytery, or any other Form. For the Collations of Bishoprics, and Deanaries, the first Fruits and Profits of their Lands and Revenues during their Vacancies: the first Fruits, and Yearly Tenths out of all Ecclesiasticall Promotions, and sundry other Priviledges, Profits, and Emoluments arising out of the State Ecclesiasticall, are Established in the Crown. And this Government of the Church by Bishops being of a most excellent Constitution, is truely conceived to be incomperably of all other the most agreeable, and no way prejudiciall to the State of so well grounded a Monarchy.

When *Calvin* came to *Geneva*, he knew there was particular Names of Apostles, Evangelists, Bishops, Presbyters, and Deacons, in the Scriptures, in Councells, in Ecclesiasticall Historics, in the Fathers, and found no Name or mention of a Lay-Elder, or ambulatory Bishop. The reason must be, because there was never such a Creature *in rerum natura*.

Reverend *Zanchy* delivers his opinion, *That nothing is more certain then this, That Episcopacy was received into the Church*, Communi consensu totius Reipublicæ Christianæ, *with the common consent of the whole Christian World.*

The greatest opposers of Episcopacy, Doe acknowledge the Government of our English Bishops, not onely Lawfull, but necessary: *Ex Dei Ordinatione perpetua necesse fuit, est, & erit, ut in Ecclesia quispiam,*

quispiam, & loco, & dignitate primus, actioni Gubernandæ præsit; cum eo quod ipsi diminutus attributum est jure: It was, it is, it ever shall be necessary, by the perpetuall Ordinance of God, that some one in the Presbytery, as Chiefe both in Place and Dignity, be set over the action to Govern it: he saith, That even then, whilst the appellation of Bishops and Presbyters was common; yet the Presbyter had, *Suum aliquem primum, & proestota Presbiterium*: Some one to be their Ruling, or Presidentiall Presbyter. Beza defen. pag. 153.

The Discipline of the *Church of England*, all men know, That it hath ever been Episcopall.

In the Publique Liturgy of our Church, Confirmed by Act of Parliament, *We pray for Bishops.*

In our Book of Ordination, (confirmed by the same Authority) 'Its directly affirmed, and evident by Scripture, and ancient Authors, *That from the time of the Apostles, there have ever been these Orders of Ministers in Christs Church, Bishops, Priests and Deacons*: And these Orders are appointed by the holy Ghost.

We *find* the Testimony of three Patrons of Learning, inserted by a Reverend Father of our Church, concerning the right of Episcopacy. The *first* is King *James*, the wisest of Princes, who saith, *I have alwayes thought, that there ought to be Bishops in the Church, according to the Apostolique Institution, and by consequence, Divine Ordination.* Preface to Monarchy.

The second is Learned *Reuter* a *Germane*, and imployed in the Reformation of this Church to reade

Divinity

Divinity in *Cambridge*, he is full in many places: In one thus; *From the perpetuall observation of the Churches, from the very Apostles themselves, we see that it seemeth good to the Holy Ghost, that among the Ministers to whom the charge of the Church was especially committed, one should undergoe a singular care of the Church, and the whole Ministery; for which cause the name of a Bishop was peculiarly attributed to those highest Procurators of the Church.*

De regno Christi, l. 2. cap. 12.

The third is *Peter Martyr*, imployed at the same time to Reade Divinity at *Oxford*, having expressed his concurrence with St. *Jerome* concerning Episcopacy, he proceeds thus; *So far it is from us to bring confusion into the Church, that rather we follow the same way: for there is no Diocesse with us, or City, (whereof many Pastors) there is not some one chosen excelling in Learning and Experience, whom they call the Superintendent of the Church.*

According to Doctor *Fulke*, and Doctor *Reynolds*, *The Elders Ordained by the Apostles, did chuse one among them to be President and Moderator of their actions: As of the Church of* Ephesus, *though it had sundry Elders, and Pastors to guide it; yet among these, was there one Chiefe, whom Christ himselfe calleth the Angell of the Church; whom afterwards, in the Primitive Church, the Fathers called Bishop: And although not for the name, yet Episcopacy it selfe was in the Church, even when Saint* John *writ the Revelation, and was approved of by our blessed Saviour from Heaven.*

Reynold ad Harr, pag. 535.

England owes many of her Churches, Colledges, Hospitalls

Hoſpitalls, and other Monuments of Piety, and Charity to Biſhops.

Theſe bleſſings which the *Engliſh Nation* hath received from that Order of Biſhops, doe deſerve an acknowledgement: By them the Goſpel was firſt Planted in the moſt parts of *England*: by their Doctrine, and Blood, Religion was reformed and reſtored to us: By the Learned Writings of them, and their Succeſſors, it hath been principally defended; as by *Cranmer*, *Ridley*, *Latimer*, and *Hooper*, who were Biſhops, and exerciſed *Epiſcopall Juriſdiction*.

It is acknowledged by thoſe of contrary judgement, That *Magna Charta* was Penned by Biſhops.

Morton Biſhop of *Ely* was the Contriver and procurer of the Union of the two Roſes, the Houſes of *York* and *Lancaſter*; a great bleſſing to this Nation.

Yet it cannot be denyed, That there are *Quædam in pulchro corpore*, which hath accidentally been ſubject to ſome abuſes. I deſire to know what Government in the VVorld is free thereof. Yet late and deare experience hath taught us, That in ſtead of our Complaints againſt *Epiſcopacy* and that *Hierarchy*, the *Independents* have prevailed, and broken downe the VValls of our Church, and brought on the *Trojan* Horſe of their *Democracy*, or rather *Anarchy*, no man can imagine what a confuſed mixture of Religions we have, *Affrick* never produced ſuch ſtore of diverſified Monſters.

VVhat inundation of Sects hath overwhelmed our poor Church, ſince the Authority of Biſhops

was

was suspended ? the present condition and distracti-
on of *England* therefore pleads more powerfully fo
Bishops, then all that have VVrit for *Episcopacy*
since the Reformation of our Church.

These two holy Offices of *Magistracy* and *Minis-
stery*, hath God been pleased to confirme in his king-
dom upon Earth, the one to support the other, an
both to support, defend, and comfort the Church i
all her afflictions ; according to the many worth
Examples in the severall Ages since the Institutio
of Government. In particular, of *Theodosius* an
Ambrose in the Primitive times, the one a renowne
Christian Emperour, the one a Learned and Re
verend Bishop : Intimating, That if a Kingdom b
ruled by Gods Scepter, it will continue. VVhere-
soever there is a godly Clergy, there is a walkin
Church, and an holy Temple : where the Stream
of Love and Loyalty, Flowes from the Fountain o
Piety and true Religion, they are found inseparable
Ruth 1. 16. even as *Naomi* to *Ruth* ; or as *Zadock* to *Solomo*
for the advancement of Christs kingdom.

Although it be acknowledged that *Kingly* an
Episcopall Government have a reverent antiquity i
the Church, and are thus linked together in th
Golden Chaine of holy Order ; yet must we know
that in this Sacred Order of Government, there i
arising two severall kingdoms which are knowne b
their Territories. *viz.* The Spirituall Kingdom o
the Church ; and the Civill Kingdom of *Cæsa*
which are distinct and separate, each of them inclu
ded in his bounds : A Prince may not Minis-
th

the Sacrament; nor a Prieſt manage the Scepter. Chriſts Kingdom did never abrogate the Kingdom of *Cæſar*. The Goſpel is a good friend unto Common-wealths, in teaching Princes how to Govern; and the People how to be ſubject unto the higher Powers.

And as in the Goſpel, ſo in the Law, we finde *woes and Judgements pronounced againſt thoſe that have indeavoured to infringe this Holy Order*: As in *Corah, and his Complices*; *with what terrour was the Judgements of God executed againſt them, for riſing up againſt their Lawfull Magiſtrate?* As alſo, *Uzziah* the King, *for entring into the Prieſts Office, to burn Incenſe, upon the Altar of Incenſe, in the Temple; the Lord ſmote him with Leproſie, and ſo he continued a Leper unto the day of his death*, 2 Chron. 26, 21. Numb. 16 31.

Of the Miniſtery, and their Sacred Calling. Of the Office of Chriſt in the Government of his Church: And of the Place where Chriſtians have from Ancient time reſorted unto for the Publique Worſhip, and Service of God.

WHat great Preparation doe the Princes and Great Men of the World make for Building their Palaces, Caſtles, and Towers! What wonderfull Proviſion did *Solomon* pre-

pare for Building the Temple, his own Houſe, and the Houſe of the Forreſt at *Lebanon*! But how raſhly, unadviſedly, upon weak ground, we ſee the men of the world attempt to enter into the Miniſteriall Function, to Officiate in that Sacred Calling? and what ſmall preparation they make for building up of the Temple of God?

The Sacred Calling of the Miniſtery, doth not onely conſiſt in Preaching of the Word, and the Adminiſtration of the Sacraments: But as there is an inward Calling by God; ſo likewiſe, an outward Calling by Man, according to the Rule of holy Scripture, *As Timothy was Ordered by laying on of hands.* *Paul* bid *Titus Ordaine Biſhops in every City.* The bleſſed Apoſtles Ordained Elders in every Church. And as in the Apoſtles time, ſo in all Ages, and in well ordered places ſince, have there been certain Conſtitutions and Canons for Admitting of men into Sacred Orders; and ſuch as are Ordained by Lawfull Authority, are called by the Holy Ghoſt, 1. *Angeli Domini*; according to the New Teſtament, *Angels of the Lord*, as they are Meſſengers, and Ambaſſadors of God.

1 Tim. 4. 14.
Tit. 1. 5.
Apoc. 2. 1. & 3. 14.

2. They are called *Paſtors, as to whom commandment is given to watch over the Flock of Chriſt, and to Feed them with his Word and Sacraments.*

Ezek. 34. 23. 16.

3. They are called, *Miniſters of Chriſt, and Steward of the Miſteries of God; as alſo, Fathers of a great love, faithfulneſſe, and diligence, which they ought to have a care of the Church.*

1 Cor. 4. 1. 15.
1 Pet. 5. 2. 4.

4. *Doctors, to Teach and Inſtruct the Church, for the*

the perfecting of the Saints, for the edefying of the body of Christ. Eph. 4. 11. 12.

5. *Biſhops, as Wiſe, Vigilant, and Learned Overſeers of the* Church, *which* Christ *himſelfe hath purchaſed with his own precious blood: And theſe are thoſe worthy Pillars who by their holy Authority in the Primitive times, and ever ſince the age of the Apoſtles, have ſuſtained the Government of the* Church, *and have acquired the Title of Excellency, as Biſhop, or Preſident among the Elders of the People, and being Inſtituted by Divine Ordinance, to become a powerfull Remedy againſt the violence of Schiſme and Hereſie in all Ages; and through the Majeſty of God, to ſupport and preſerve the* Church of Christ *in its purity, ſplendour, and glory.* 1 Tim. 3. 1. 2. Acts 20. 28. Tit. 1. 7.

As the Lord hath ſent ſuch *wiſe, Learned, and holy Teachers* to ſpeak comfortably to his Spouſe, and edifie his Church in love: So hath he ſent *Heretical Teachers*, to try his People: And theſe falſe Prophets *come in Sheeps cloathing, transforming themſelves into an Angel of Light, if poſſible to deceive the very Elect, and corrupt the Fountain of holy Faith*, as *Judas, Simon Magus, Arius, Pelagius*, and all Heretical, Schiſmatical, and Atheiſticall Teachers, though they have great knowledge, yet is it without love, neither their hearts pure, nor their voyces clear to ſing in Gods Quire as a well-tuned Cimball, in regard of the concavity, yeilds a various ſound: So the truely pious Paſtors who have a delight to feed their Flock, and to edifie them in love, (the curious and judicious Teachers, adorned with multi-

plicity of distinctions, and variety of good Learn-
Heb. 4.12. ing, are powerfull in their Doctrines, *Even as sharp as a two-edged Sword.* And such a one in some mea-
John 5. 35. sure may be compared to *John* the Baptist, *who was a shining Light*, and thought to be an Angel, *and was accounted more then a Prophet*: For God saith of
Mal. 3. 1. & 4. 5. this *John*: *Behold, I will send my Messenger*; *he was the Voyce of the Cryer in the wildernesse.* Neither did he give himselfe the title of an Angel, or of a Prophet; But onely, *Vox clamantis:* Wherein he shewed both his humility, and lively described a good Preacher of the Gospel.

Cant. 6. 13. His Preaching was to *Jerusalem* out of order, as a desert: *Returne, O Shulamite, returne, returne:* Or
Eph. 2. 12. in the VVilderneſſe among the Gentiles, *who were aliens from the Common-wealth of Israel, and strangers from the Covenants of promise* And such a
Acts 13. 10. Voyce as *John*, was *Paul* against *Elymas* the Sorcerer.

So likewise *James* and *John* stiled in the Scripture
Mark 3. 17. *Boanerges, the sonnes of thunder.*

And these may be as parallells to that of the
Isay 40. 3. Prophet *Isaiah*, *A Voyce crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths straight*: As Kings in their solemne Progresses; and as Armies have their wayes Levelled: So the Preachers, as Harbingers, and Sumners of Christ, ought to prepare a way for the Lord of Hosts: and this is to be done, by throwing downe the mountains of pride, presumption, vaine glory, Idolatry, and all sinne and wickednesse, which the Preachers have

power to doe; for to their Everlasting Glory, the broad Seale of the kingdome of Heaven, *Baptisme and the Lords Supper, the Word of reconciliation, the Covenant of Grace, binding and loosing, life and death, are left and committed to the Church, and her holy Ministers.* As the Lord saith to the Prophet *Jeremy*; *I have set thee over the Nations, and over the Kingdoms, to root out, to destroy, and to overthrow, to build, and to plant*: According to the best Expositors, *this is the Sword of the Spirit, wherewith the Preacher is to subvert the frame of errour, and to establish the truth of the Gospel, to root up vices, to beate downe Heresies, to build up vertues, and to Plant true Religion; To denounce Gods heavy judgements against wicked and Idolatrus Kingdoms, to cast them down by the Sword of the Almighty, and to set up the Kingdome of Christ.* Jer. 1. 10.

And such a thundring Voyce was the Prophet *Nathan* to *David*, that worthy and renowned *King*: As also Saint *Peter* in his first Sermon to the *Jews*, *in the conversion of three thousand Soules.* 2 Sam. 12. 13.

VVhat Power and Authority then, we see, the Lord hath given to his Ministers, whereby their Sacred Calling is highly to be honoured and esteemed; chiefly, in respect that Christ himselfe hath magnified this Calling: As Saint *Paul* saith, *He was a Minister of the Circumcision with us, for confirmation of the promises made unto the Fathers.* Rom

The Princes themselves have no greater Honour, then to be *Overseers of the Church.* The best day that ever *David* lived, was, *when in a Linnen Ephod,*

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be danced before the Ark. *Solomon*, the VViseſt, Richeſt, and moſt Glorious among the Sonnes of Men, *Eccleſiaſtes*, or *Preacher*, was the Crowne and Beauty of his Honour; and above all Titles of Kingdomes, this was moſt Honourable, *Solomon the Preacher.*

But what are *Kings* or *Princes*, in reſpect of *Angels*? Yet even theſe Glorious Spirits, whether they be *Dominions*, *Principalities*, or *Powers*, they have no greater Glory; the higheſt Honour and Title they attaine to, *is to be Miniſtring Spirits.*

Of the Office and Power of Chriſt in his Church.

DUring the time of our Saviours Peregrination through the VVilderneſſe of the VVorld to that Heavenly *Jeruſalem* the Mother of us all: the place of his publique reſort, was to the Temple. *Joſeph and Mary after three dayes, found him in the Temple.* Chriſt was deſired in all ages, according to the Prophet *Haggai*, *The Meſſias is the deſire of all Nations*: As Chriſt told his Diſciples, *All the Patriarches, holy Fathers, and great Kings, deſired to ſee the things which they ſaw, and to heare the things which they heard*, yet they were not ſo happy.

In the time under the Law, the Prieſts and Pro-

phets

phets expected Christ, but they could not find him. Therefore the Prophet *Isaiah* cryeth out, *O that thou would rend the Heavens, and come downe.* Isay 64.1.

Now seeing in this last Age, the glorious presence of the Lord hath been manifested to the sons of men; this is the last day, even *Hora novissima*, the last Houre: and this is the acceptable time of Grace, wherein Christ is to be found. Therefore he that desireth to finde Christ, must goe to the Temple, as *Joseph* and *Mary found him in Jerusalem, in the Church, among the faithfull; his dwelling is in Sion, where he is found among the Doctors, and Learned Teachers, casting out all blasphemous Heretiques, and Sacrilegious Merchants out of the House of God.*

When the Sun, the Prince of the Lights of Heaven appeares in our Horrison, all mists and vapours doe vanish away: So when the Glorious presence of the *Lyon of the Tribe of* Judah, *appears in his Church*, all Schismes, Heresies, and mists of Errors are dispersed; neither *Principalities* nor *Powers are able to oppose this mighty Prince of Peace, who for comparison, there is neither Monarch on Earth, nor Angel in Heaven his Peere.*

The Glory of *Aarons* Order was temporary: The temporall kingdome of *David* was finished in *Jehoiachim* and *Zedechiah*. But his spirituall kingdome in Christ, shall indure for evermore. According to the Apostle *Paul, Thy Throne is for ever, the Scepter of thy Kingdome is a Righteous Scepter: Heaven and Earth shall perish, and wax old as a Garment;* Heb. 1. 11.

ment; but thou art a Priest for ever, and a Prince for ever. Therefore may our Saviour be rightly intituled, *The Supreame Head and Governour of his Church. He is a King to Governe his People, and through the Majesty of his glory, he dispersses all his enemies, and through his vertue, love, and burning charity, he drawes all the Elect into one body, to fight under his Banner, to become his beloved Spouse, the Kings Daughter, amiable in his sight, the Virgin Israel, a Communion of Saints, cloathed in the Robes of Honour.*

The Office of Christ may be considered two wayes. First, *As he is God.* Secondly, *As he is Mediator.* As he is God, with the Father, and with the holy Ghost, he hath Kings and Magistrates to be his
Psal.82.1. Deputies on Earth: Therefore they are called *Elohim*, that is, *Gods.* But as he is Mediator, and so consequently, a *Priest and a King*, he hath neither Deputy nor Vicegerent, *Neither King to Rule, nor Priest*
Matt. 23. 8. *to offer Sacrifice, nor Prophet to be his Deputy, as he is the Doctor of the Church.*

As the Church is thus honoured with the glorious presence of the *King of Glory*; so it is requisite in some measure, to shew her Power, Priviledges, Vertues, and Graces: according to the Apostle *Paul* to
Eph.2.20 the *Ephesians, The Church is built upon the foundation of the Prophets and Apostles, Christ himselfe being the chiefe corner stone.* In holy Scripture, she is called *Heaven*, or a *Kingdome*, for that her conversation is in Heaven. Christ, the Prince of Peace, is the *King* of this *Kingdome*; The People resemble

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the Firmament; and the Preachers of the Word, Starrs in the Firmament. First, Receiving Light from the Sonne of Righteousnesse: And then, Communicating it to the People. And though the Church be called Heaven; yet there be many blazing Starrs, and prodigious Comets, which are not properly called, Lights, but rather fires, by the Philosophers *Ignes fatui*: And such are these, as Christ the Prince of Peace, permits to live among his Subjects, that through the tryall of their Faith, those which are approved in his kingdome, might be known. *If a Prophet arise* (saith *Moses*) *and intice thee to Idolatry, thou shalt not hearken unto him; for the Lord proveth you, to know whether ye love the Lord your God with all your heart, and with all your soule.* Deut. 13. 3.

The Church Militant, is not *Babel*, but *Jerusalem*; not like unto *Cain* or *Nimrod*, building Towers of Confusion: but lively resembling *Abel*, *Seth*, and *Enoch*, who with one accord are walking in all holy order to *Jerusalem*, which is a City of Unity within it selfe.

The Church is not a number of dispersed Sheep, but a Communion of Saints, an united Flock under one Shepherd, having one Lord, one Spirit, one Baptisme, one hope, and but one heart. The Spirit of Man doth not quicken any member, or part, separated from the Body: So the Spirit of God doth neither quicken, animate, or comfort those who separate and divide themselves from Christs Misticall Body.

For the publique worship of God, he hath in his

wisedome in all ages, assigned certain times and places: the most speciall time, is his *Sabbath*; and the most speciall place, the *Temple*, according to the Prophet *Isaiah*, and by Christ himselfe repeated in three Evangelists, *Matth.* 21. 13. *Marke* 11. 17. *Luke* 19. 46. 47. *The Publican and Pharisee went up into the Temple to pray.* Peter *and* John *went into the Temple at the houre of Prayer. Christ himselfe dayly teaching in the Temple.*

Isay 56.7
Luke 18. 10.
Acts 3.1.

After the Ascension of our Saviour, by reason of the great persecution he left his Church in, (for the tryall of their Faith, and to confirme them in the truth;) the Christians assembled not in the fittest, but in the safest places. In processe of time, they Erected Oratories, not in any sumptuous manner, by reason of the Churches poverty: But in after time, when the Almighty raysed up, and moved the Hearts of Religious Emperours, Kings, and Queens, *as nursing Fathers, and nursing Mothers of the Church*, freedome and liberty was given to the Christians to build Temples, which with all alacrity was performed, as also, to beautifie, and adorne them with expedient Ornaments suitable for the House of God. And to the end that the Church should be distinguished from the Conventicles of Hereriques; God hath in all Ages, appointed *Temples* for his Publique Worship, whereunto his people were to resort, and wherein he would be served, that all might acknowledge one God, one Christ, one Faith, an Uniformity in Doctrine, against the opinion of those too Zealous Patriots, that are so Spirituall, that they

Isay 49. 23.

they cannot indure the good order both in Church and State, which the God of Order in his wisedom from all Eternity, hath ordained as a Card to guide the world by; but have runne a violent course, quite contrary to the goodnesse of God, and meeknesse of his holy Spirit, wandering as in a Wildernesse from *the light of the word of Truth, shining forth from the Fountaine of Light, which enlightens every one that commeth into the world.* And this Light hath the Lord Communicated to his holy *Seers, the Patriarches, Prophets, and Apostles,* who have approved themselves Shining Lights, and most substantiall Pillars of the Church, being indewed with that true wisedome, high magnanimity, and nobleneſſe of mind, whereby they held a holy correspondence with their God, neither soaring too high into his secret Counsels, to the quenching of their Spirits with the Flame of fiery Zeale; nor worshiping his Glorious Creatures, or any thing below his Divine Majesty.

Heb. 1. 3. John 1. 9. Wisd. 7. 26.

As the Glory of God is the admirable excellency of that Vertue Divine, which being made manifest, causeth Men and Angels to feare him, and to extoll him for his greatnesse: So through the influence of Divine Light, hath the works, and writings, Commentaries, Concordances, Glosses and Harmonies of these worthy Members, and other Learned Doctors in Christs Church, strengthened and confirmed one another in the effects of Love, and in the unity of the Spirit, to sound forth the prayses of the *Church, the Wisedome, Power, Strength and Glory of the Lambe, and the Noble Acts, and wonderdrom*

Rev. 7. 9. 10, 11, 12. & 4. 10, 11.

Rev. 5. 9. 11, 12, 13. *drous works of that one onely wise God, that sits between the Cherubims, upon the Throne of Glory, Governing the Powers of Heaven and Earth.*

When *Balaam* saw that none of his Politique, and wicked deviſes could prevaile againſt the Church, he broke forth in high commendations of her Vertues and Lovelineſſe. Hence it is, that the Church becomes precious and deare in Chriſts ſight, that of all Societies and Aſſemblies of Men in the VVorld, none are more excellent and worthy, none more amiable and lovely, none more beautifull then the Church of God, the Spouſe of Chriſt.

Numb. 23 21. & 24. 5

The Heavens and the Earth cannot out-vie her Glory; *She is beautifull as Tirzah, and comely as Jeruſalem; faire as the Moone, cleare as the Sunne; yet terrible as an Army with Banners.* And though ſhe may ſeem ſometimes in outward appearance diſcoloured with infirmities, *and black, like the Tents of the Arabian Shepherds, through perſecution*; yet to her Lord, and in him, is ſhe Glorious, *and comely, as the Curtains of* Solomon.

Cant. 6. 4: 10. & 1. 5.

The Church is a *Fountaine of ſpringing water, from whoſe pure Head iſſue all thoſe living Waters, which who ſo drinketh, ſhall never thirſt againe, even ſuch cleare Currents, as Flow from the Hill of* Lebanus, *which like unto another* Jordan, *water all the Iſrael of God.*

And the more contemptible the Church is in the VVorld, the more precious is ſhe in the ſight of God; the Lord doth count her even as the Apple of his Eye: The Earth, the Ayre, and the Heavens attend

attend on her, and he hath made the Angels to serve her. VVhen *David* commeth to value the Church, he finds it *better then much fine Gold, even then all pretious Stones*; as appears by his Zeale to serve the Lord *in his holy Temple*. The Nativity of the Church, is a greater work then the Creation of the VVorld: the VVorld was finished with a VVord; but many Dayes, and Yeares did the Lord Travell before the Church was brought forth to his good liking; and many of the Saints suffered Martyrdome. For the preservation of the Church, was the Prophet *Isaiah sawne in two*. Jeremiah *shut up in Prison*. Daniel *cast into the Lyons Den*. *The three Children throwne into the hot fiery Furnace*. Amos *strucke through the Temples*. Zacharias *slaine between the Temple and the Altar*. And for confirmation of the Church *was Stephen stoned to death at Jerusalem*. Iohn Baptist *beheaded*. Peter *crucified with his Head towards the Ground*. Andrew *the Brother of* Peter *crucified at Patris*. Thomas *who Preached to the* Medes, Persians, Germanes, *and other Nations, was slaine in* Calamina, *a City in* Iudea. Paul *and* Matthias *were beheaded*. Philip *the Apostle, crucified at* Hieropolis. Marke *the Evangelist burned under the Reigne of* Trajanus *the Emperour*. Matthew *after he had converted* Ethiopia *and* Egypt *to the Faith, was run through with a Speare*. Simon Zelotes (who Preached the Gospel in many Countries, and in *Brittain*) *was crucified*. These, with many thousands of glorious Martyrs, who have honoured the Church of Christ with their holy Life, and

Psal. 19 10 & 42. 2.

and propagated the ſame with their precious Death. And not onely thus, but before the little Church of the *Jewes* was framed, *The Earth was ſhaken, the Heavens obſcured, and the whole courſe of Nature turned.* But in gathering *the Church of the* Gentiles, *The Sunne became blacke, the Heavens darkned, the Vaile of the Temple Rent, the Earth trembled*; and above all, *the God of Nature ſuffered*: And though the Church be deſpiſed in the Eyes of Men, yet thereon dependeth the continuance of the VVorld; all bleſſings are continued on the Earth, for *the Churches* ſake. In this ſtately and beautifull Fabricke wherein we Live, *we ſee the Lord as under a Vaile, dwelling in the outward Courts of the Temple, we onely behold a ſhadow of his Divine Countenance; but in the Church we ſee him almoſt face to face.*

The *Church* is the Houſhold of Faith, the City of the Living God, the Virgin Iſrael, a Choſen Generation, a Royall Prieſthood; *The Kings Daughter, clothed in her Robes of Honour,* (Pſal. 45. 13.) *O how amiable* (ſaith *David*) *are thy Tabernacles, O Lord of Hoſts!* (Pſal. 84. 1. 2. 10.) thrice happy are the Living Stones of this moſt beautifull Building.

Having

Having briefly Treated of the Church, Magistracy, and Ministery; So now it remains to shew how farr this Nation hath observed holy Order; And how the Christian Faith was received, and continued here; With a short Treatise of Knowledge, Learning, and Learned Men in the most remarkable Ages of the World.

AS the wisedome of Divinity is requisite for the establishment of good Government in the *Church of Christ*; So is the wisedome of Nature, and Knowledge of the Sciences, requisite to the establishment of good Order and Government in the Common-wealth of the World. As the Wise man saith, *The true beginning of wisedome, is the desire of Discipline and Learning: and the desire of wisedome establisheth a Kingdome.* Knowledge, as a precious Pearle, hath been highly esteemed in all Ages, even from the Creation, as appears (though very obscurely) to this last Age, in respect there is *Wisd.* 7.

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no Story VVritten, either of the VViſedom, Learning, Knowledge, Arts, or Sciences of thoſe men of Renowne (in the time of the old world) remembred by *Moſes*; nor little memory remaining, either of their Vertues, or Actions of Fame: Yet is it queſtionleſſe, that the uſe of Letters was found out in the very Infancy of the VVorld, proved by thoſe Prophecies VVritten on Pillars of Stone and Bricke by *Enoch*, (by others aſcribed to *Seth*.) Of theſe Prophecies of *Enoch*, Saint *Jude* teſtifieth, and ſome part of his Books, (which contained the courſe of the Starres, their Names, and Motions) of which *Tertullian* affirmeth, *That he had peruſed whole Pages*; and theſe, through providence, might come to the hands of *Noah*, and ſo be preſerved to Poſterity from the Univerſall Deluge: For *Noah* was Intituled, *Cælum & Sol*, for his excellent knowledge in Aſtronomy, and other Sciences. And this knowledge might by an eaſie paſſage deſcend to *Abraham*, and ſo to *Moſes*, from whom, as from a Fountaine, the whole world might be inſtructed, both in Morall and Divine knowledge; according to *Solomon*, *Wiſedome is more moving then any motion, ſhe paſſeth through the Univerſall, by reaſon of her pureneſſe: ſhe imbraceth the Wiſe, and entreth into the underſtanding of the Prudent: ſhe liberally communicates her gifts to the diligent, as to know how the world was made, and the operations of the Elements, the change of Seaſons, the Circuits of Yeares, and the Poſitions of Starres.*

Ioſ. lib. 2.
Iude 14.
VViſed. 7. 23, 24.

Among the Arts and Sciences, we finde the Art

of

of Magicke to be in the number of those that seem much undervalued in this Iron Age: As that good and ancient Magicke, which *Pauci intelligunt, multi reprehendunt*; few understand, and many reprehend. According to *Plato*, *The Art of Magicke, is the Art of worshipping God*: The word *Magus* is taken for one that is wholly conversant in things Divine, and Devoted to the service of God: and this is called *Divine Magicke*: and these did the *Latines* intitle, *Sapientes*, or wise men: *For the feare and worship of God, is the beginning of wisedome*: These wise men the *Greeks* call *Philosophers*: Among the *Egyptians*, they were termed *Priests*: With the *Hebrewes*, they were called *Cabalists*, *Prophets*, *Scribes*: Among the *Babilonians*, by the name of *Chaldeans*: Among the *Persians*, *Magicians*: Among the ancient *Britaines*, they were called *Bards*, and *Druides*; and though the *Chaldeans*, and other Nations, were ignorant of the true Divinity of the word *Magus*; Yet in the *Persian Tongue*, it doth import as much, *as a contemplator of Divine and Heavenly Sciences*, (to omit the severall kinds of *Magicke*, and diverse unlawfull Arts, which under the name of *Magicke* are comprehended:) *Philo Judæus* affirmeth, *That by this part of Magicke, or Astrology, together with the motions of the Starres, and other Heavenly Bodies*, Abraham *found out the Knowledge of the true God, while he lived in* Chaldea: *Qui contemplatione Creaturam, cognovit Creatorem*, who knew the Creator, by the Contemplation of the Creature.

Of Magicke.

Plato in Alcib.

Mat. 2. 1.

Philo Judæus.

Eupolemon.

It is not much improper to say, That by this

part of *Magicke*, those excellent *Magicians*, *Philosophers*, and *Divines*, intituled in the Scripture, *wise men*, *being directed by a Starr*, at the time of our Saviours Nativity, *came with Gifts, and Presents from the East to Jerusalem, and so to Bethlehem to worship the Child Jesu, the Lord of Glory.*

Mat. 2. 1. 2. 8. 9. 11.

But it is affirmed, *That* Abraham, *the holiest and wisest of men, did first teach the* Chaldeans; *then the* Phanicians; *lastly, the* Egyptians, *Astrology and Divine Knowledge*; seeing that a Magician is no other, then *Divinorum interpres*, a Studious Observer and Expounder of Divine things: *And the Art of Naturall Magicke, no other then the wisedome of Nature, and the absolute perfection of Naturall Philosophy.* And that this name and profession of the *Magi* amongst the ancient *Persians* was in high esteem, as *Peucer* truely affirmeth, *The* Magi (saith he) *were the chiefe Ministers of the* Persian *Religion*; *as the* Levites *were among Gods people*; *and they were given to the study of true Philosophy*: *Neither could any be King of the* Persians, *who had not first been exercised in the Misteries and Knowledge of the* Magi.

Certainely then, it proceedeth from Ignorance, and no way accordeth with Wise and Learned men, so condemne the wisedome of Nature; because the Prince of darkenesse (more knowing then all the Princes in the world) hath not ceased to mingle the good and profitable Knowledge of the Celestiall influences with his superstitions; and so, to the Knowledge of the secret Vertues of Nature, hath he fastned his Doctrine of Numbers, Characters, and

Incanta-

Incantations, thereby to diminish the glory of Gods Creating VVord.

And as *Sathan* hath in all ages transformed himselfe *into an Angel of light*, to the end he might presse into the imployment of the Ministers and Servants of God, to seduce them to Idolatry and Heresie, as Doctrines of Religion. So likewise doth he endavour to corrupt the *Art of Astrology*, by giving a Divine Power to the Starrs, teaching men to esteeme them as gods, and not as Instruments.

As we finde that this abuse of Astrologie could not terrifie *Abraham*, and other worthy Learned Men, from observing the Motions and Natures of Heavenly Bodies; it can neither dehort Wise and Learned *Phisitians* and *Magitians* in these dayes, in imploying their Skill, Gifts, and Abilities, wherewith they are indewed, and so farr to dive into the secret workings of Nature, as to use the utmost vertues of Herbes, Plants, Stones, and Mineralls for the good and comfortable use of Man-kind; nor from attributing those vertues, influences and inclinations to the Starrs, and other Lights of Heaven, (as they differ in Operation and Degrees of Glory) which God hath given to those his Glorious Creatures. VVisd. 7. 17. 14. 20-21. 22.

As *Abraham* was Learned; so was *Moses* famous in wisedome, never was there a greater Prophet in Israel. *Eupolemus, lib. de Judea regibus*, avoweth *Moses to be the first wise Man, the first that left to Posterity by Letters the Truth and Power of one Infinite God: never any more Learned in Divine and Humane Knowledge; He was Learned in all the Wise-* Acts 7. 22.

dome of the Egyptians; as *Theodoret* termed him, *Oceanus Theologiæ*, the Sea of Divinity, from whom all other VVriters, as Rivers, are derived, and from whom, as from a Fountain, the Common-wealth of the *Jewes* received so rich supply of all kinde of Knowledge as beautified their Judges, Kings, Princes, and Rulers, and other Degrees of Men, Prophets, VViſe men, and Scribes, being indewed from on High with all varieties of Gifts, Administrations and Operations, till the full and finall diſſolution of their Church, State, and Glory.

And as before, ſo ſince the time of our Saviour, hath God been pleaſed to ſtrengthen and confirme his Church through the light of theſe bright ſhining Starrs, who receive *influence* from the glorious Rayes of the Sun of Righteouſneſſe, in whom are hid all treaſures of wiſedom and knowledge.

Apollos, through his great Learning, was a great help to the Apoſtles. *Paul was brought up at the feet of* Gamaliel, *a Doctor of the Law*, through the force of his Eloquence, *made* Felix *to tremble. He charged* Timothy (*who from a Child was perfectly taught the Scriptures*) *to give attendance to Reading, and Learning, and to continue therein, to the end, he might in ſoundneſſe of Doctrine, and meekneſſe of Spirit, teach and eſtabliſh true Religion, convince all erroneous Opinions, correct evill manners, and rebuke all Vice*; as alſo, *to inſtruct in all godlineſſe*: And the Apoſtle further adderh, *As the whole Scripture is given by inſpiration of God, and is profitable for Doctrine; and ſo, whatſoever things are written aforetime, are written for our Learning*,

Act. 18. 24, 25, 28. 2 Tim. 3. 15, 16. 1 Tim. 4. 16. Rom. 15. 4

As

As in the Apoſtles time, ſo in the Ages ſince, we finde the continuance of wiſedom, and Learning among the Fathers, and others. Saint *Auguſtine* was wonderfully beautified with the Gifts of the Spirit. *Jerome* was, *Homo Doctiſſimus, & trium Linguarum peritus.* *Hilary* for his Eloquence, was ſtiled, *The Trumpet of the Latine Tongue.* *Plutarch* was accounted, *An Ocean of Learning.* *Bede* was Surnamed, *Venerabilis.* Biſhop *Jewel*, and other true Prophets of late, and in our time, were ſo much adorned with all kind of knowledge, and Learning, that they were admired for their varieties of Gifts, Vertues, and Heavenly Graces.

Of Colledges, and Univerſities, where the Learned are ſtrengthened, and confirmed in true Knowledge, before they become Builders up of the Temple of GOD.

THe firſt Builder of Colledges we Reade of, was *Samuel*, He called his Colledge *Naioth*, viz. *Even Beauty it ſelfe*, where muſt be no Deformity. Colledges are as *Epitomes of the Common-wealth*, as *Athens* was of *Greece.* Univerſities 1 Sam 19 18.

be

be the *Lebanons of the Lord*, from whence Timber must be transported to build the Temple; they are the Polished Saphires to Garnish the House of the Lord: They are also the Nurceries of Christian Learning, and rightly termed *Ecclesiæ Plantaria*, being like the *Persian* Tree, *that at the same time doth Bud, Blossome, and beare Fruit.* And for this end, God promised, *That he would stir up Religious Kings* 49. *and Queenes, which should be Nursing Fathers, and Nursing Mothers to the Church; not onely to defend her from violence, and preserve her purity; but also, to advance her Honour, to be Patrons of Learning, and Founders of Colledges and Schooles.*

How happy are we also in those two famous Universities of this Land *Cambridge* and *Oxford*, (the Lights of Great *Brittaine*, and challenging precedency before most of the Daughters of our *European* Muses) wherein the Liberall Arts are quietly, and closely Studied: as also, openly and Publiquely Professed; being guarded with the Lyon, and the Crown, encouraged thereunto by Royall Charters; and not onely in those Princely Priviledges, but we are most happy in the Word purely Preached, and rightly divided by those Polished Saphires, (bred and brought up in the Schooles of the Prophets, and Nurseries of the Apostles) adorned with all kinde of Gifts, and Varieties of Distinctions; Zealous Preachers, endewed with the Spirit of Prophesie; Learned Bishops, endewed with the Spirit of Wisedome; Judicious and accurate VVriters, endewed with the Spirit of Knowledge, whose sweet Accordances,

dances, Doctrines, and Harmonies with the Prophets and Apostles, are not onely able to confute Error, and suppresse Schisme and Heresie; but having one Heart, and as all with one Voyce, are so fruitfull in their holy Labours, which never return in vaine, but as a Streame derived from the Fountaine, water the Gardens of the particular Congregations all the World over.

By this preceding Discourse, we may gather, *That Humane, and Divine Knowledge, have embraced each other, both in the time of the Law, and of the Gospel:* And if we make curious search into Ancient time, we shall finde, *That Knowledge and Learning, were the greatest treasures that men sought for; and they were such Jewels of inestimable Value, that after much Study, and Search, whatsoever was attained unto concerning God, and his working in Nature, it was not left to the irreverent construction of the Vulgar, and irreligious; but delivered over by wise Men to Posterity, equally Zealous, and Learned,* ex animo in animum, sine Literis, *from mind to mind, without Letters.*

And it was thought by diverse of the Learned, (as *Mirandula* conceiveth,) *That* Moses *did not onely upon the Mount receive the Law from God: but withall,* Secretiorem & veram Legis enarrationem, *a more secret and true explanation of the Law, which he delivered by Mouth to* Josuah, *and* Josuah *to the Elders, by way of Tradition.* And this Custome was held by the *Druides* of our Ancient *Brittaines*, who were so wonderfully beautified with knowledge, *That the Na-* Mirand. fol. 18.

tions

tions about admiring the variety of their excellent Gifts, sent hither their Sons, to be by them instructed in all kind of Learning.

The Offices of these *Druides* (as *Origen* saith) *were chiefly about holy things*; as *Deus os hominis sublime dedit*, so they soared up in their minds to behold the Heavens, and their Cælestiall Spheres, curiously searching as for Silver, or for Gold, with wise and Learned *Abraham*, *Contemplatione Creaturarum*, through the Contemplation of these Heavenly Bodies, to know their omniporent Creator; Their Doctrine taught, *One onely God*: and some of them, *condemned the worship of God in Images*. But their Doctrine chiefly consisted *in teaching the Immortality of the Soule, the Motions of the Heavens, the Operations of the Elements, the Nature of things, and the Power of the gods*. These, through their great knowledge and Learning, were helps, saith *Tertullian*, that caused the *Brittaines* so soon to receive the Doctrine of Christ, after that the sound of the thundring Apostles was gone through the Earth, and their Words unto the ends of the world, (the proper Attribute of this our Nation, which before all other) became the first Kingdom of the Gentiles, that offered their Sons and their Daughters unto the Lords Sanctuary.

Rom. 10. 18.

Reasons may be given that such speedy Conversion could not so soon be wrought upon the Inhabitants of this Nation, seeing they were so far remote from *Jerusalem*, from whence it is most probable *the water of Life flowed*; they were not onely farr distant

distant from *Jerusalem*, and so placed by the Almighty in the Terrestriall Globe; that this Nation is termed of the Ancient, *The ends of the Earth*; and deemed to be situated in another world; as in an Oration that *Agrippa* made to the *Jewes*, and *Agricola* made to the *Romans* it is so called; and that this, above all other Countries, Nation, or Kingdoms in these Westerne Parts of the World, was most devoted to Idolatry, Paganisme, and Heathenish Customes.

These Objections may be justly answered, as, *The Lord hath promised to extend his hand to the Gentiles, that the wildernesse, and solitary place, those that sit in darknesse, and in the shadow of death, might rejoyce, flourish, and rejoyce; their powers and faculties strengthned, quickned, and revived by the Spirit of wisedom, Understanding, Counsell, Knowledge, and of the feare of the Lord.* Isay 24. 15 & 61. 1. & 11, 2. & 29. 18. & 35, 4 10

And whereas the Gentiles were forsaken, afflicted, and without comfort; *Behold* (saith the Lord) *I will lay thy stones with faire colours, and thy foundations with Saphires. The glory of* Lebanon, *and the excellency of* Carmel *shall be given unto thee. Thou shalt be called the City of the Lord, the* Zion *of the holy one of* Israel. *The dayes of the Gentiles mourning shall come to a period: the Host of Heaven shall be their god no more; the Light of their Sun shall set no more, for the Lord of Hosts shall be their everlasting Light, even the Light of their Glory.* Isay 64. 11 & 35 2. & 60, 15. 19.

So according to his holy Covenant made with *David* his Servant, *There should not want a Man to*

sit upon his Throne, and to Judge the House of the Lord, so long as the Sun and Moon indureth.

These, with other comfortable and precious Promises, were as hidden misteries to the Gentiles, as wanting *the light of Gods word* to direct them in their Night of Ignorance: they were onely revealed to the Prophets, and beleeving *Jewes*; For, *to the* om.9.4. *Jewes appertained the Adoption, the Glory, and the Covenants.* The Name of God was great in Israel, *At Salem was his Tabernacle, and his dwelling was* ph.2.12. *in Sion*, while the *Gentiles were strangers, and aliens from the Covenant of Promise, having no hope, and without God in the world.* But when the fulnesse of time was come, that fame's Silver Trumpet sounded 10.11 from *Jerusalem*, by that worthy and Learned Apo- 16. 17. stle *Paul* to the Gentiles, Kings, and Children of Israel, through whose Golden Conduit so pleasantly om. 10. run that water of Life, which Flowed through the 8. world. No sooner was the Standard Royall of the Prince of Peace set up to the Nations: no sooner hy 9.4.6 did *the Lyon of the Tribe of Judah*, that mighty VVarriour, *breake the Rod of his oppressor, as in the* 61.1. *day of Midian, and deliver poor Captives from the* 2.6. *Barrs and Gates of Death, pay their Ransome, and* uke 4.18 *Proclaime their liberty*: but as *Cyrus*, that Noble and Renowned *King of Persia*, was ordained by God to chastize and subdue the Idolatrous Nations and kingdoms of the Earth, as it were to modelize the world, say 45.1. according to the Prophet *Isaiah*, *To make the crooked* 6. *places straight, to breake in pieces those mighty gates of Brasse, and to open the two-leaved doores, th.* the

Children

Children of Iſrael might freely returne from their Babilonian Captivity, chiefly to reſtore and build up that beautifull Temple of Jeruſalem, the Church of the faithfull.

So, through the *influence* of Divine Grace, the Ancient Inhabitants of this famous Nation (being guided by true wiſedom) leaving and forſaking their way, which directed to the Court of *Babilon*, and weeping, enquired for the perfect way to *Jeruſalem, with their faces towards Sion, to build the Temple of God.* Thus the ranſomed of the Lord returned to Sion, with Songs of deliverance, and everlaſting joy, to make a famous inlargement of Chriſts kingdom, *they became Heires of God, and joynt Heires with Chriſt, of the ſame body, in reſpect of preſent Grace,* Reſpectu boni preſentis, *and fellow Heires in reſpect of future Glory, thoſe that were farr off,* even as Forreiners, *in the wilderneſſe, are now become Citizens with the Saints, and as being built together in Chriſt, make one Church, partakers of the ſame promiſe, for as-much as the Covenant of God, made to Father* Abraham, *did apparantly concerne all the Nations of the World.*

Iſay 49. 6. 22.

Rom. 8. 17. Heb. 1. 14.

Eph. 2. 13, 14.

Gen. 12. 3. & 22. 18.

As God of his infinite love, from all Eternity, was pleaſed to give his onely Sonne, *the Heathen for his Inheritance, and the ends of the Earth for his Poſſeſſion*; How can the many comfortable and precious promiſes in his Sacred Book, be more fitly applyed to any Nation in the world, then to *Britaine*, which by a ſpeciall Prerogative, challengeth preheminence, as having approved her ſelfe one of

the most Flourishing Branches in the Garden of God?

The Planting of the Gospel in this Nation, is very ancient, the successe in History most apparently sheweth.

Theodoret. It is held by *Theodoret*, an ancient Doctor of the Church, with others, *That the Apostle* Paul, *the Doctor of the Gentiles, after his releasement from* Rome, *confirmed the Doctrine of Christ to these Westerne Parts of the World; and among them, as may appear, to this Island of Brittaine.*

Nicephorus. Other Authors affirme, *That* Simon Zelotes (so Sur-named for his great Zeale to the Gospel) *after he had travelled through the uttermost Coasts of the Ocean, with the Isles, as* Dorotheus *writeth,* Simon Zelotes *passing through* Mauritania, Africa *Preaching Christ, at length was Crucified, and buried in* Brittaine.

Dorotheus.

The most Writers agree, *That after the dispersion of the* Jews, *in the time of* Tiberius Nero *Emperour of* Rome, *Anno Domini* 63. *certaine Disciples were sent out of* France *into* Brittaine *by* Philip *the Apostle, whereof* Joseph *of* Arimathea (*that buried the body of* Christ) *was chiefe.* Arviragus *then Swaying the Scepter of this Kingdome, freely gave unto them the Isle of* Avalon *in* Sommersetshire, *now called* Glastenbury, *where he, with his Brethren, first laid the Foundation of our Faith, builded an Oratory, and Preached the Word of Life to the* Brittaines, *and there left their Bodies to remaine for a joyfull Resurrection.*

William of Malmesbury.

That

That this is moſt probable, the Conſent of all Writers doe approve; and the reverend regard had of the Place, with many Charters thereof to this day remaining, are ſtrong inducements for theſe our firſt Apoſtles Reſidencies and Burialls: As in that diligent and curious ſearch of King *Henry* the ſecond, for the ancient Charters of that Foundation: among many recited in that exemplification, in one of them it is called, *Origo Religionu in Anglia.* In another, *Tumulum Sanctorum ab ipſis Diſcipulis Domini ædificatum, fuiſſe venerabilem.* Alſo in the ſame Charter, among many other Kings, there is mention made of King *Arthur* to be a great Benefactor unto that Abbey.

And to ſhew the continuing Zeale of this Place above others; from hence were thoſe two Divine Doctors ſent to *Eleutherius* Biſhop of *Rome*, by *King Lucius*, as by their Epithites doth appear; the one called *Elvanus* of *Glaſſenbury:* and the other *Meduvinus* of *Belga*, that is, *Wells.*

Polidore Virgill, with other later Writers, doe agree of this Place, affirming, *That at firſt it was poor, and without all pompe; it was their Oratory built onely of Wreathen wands: but afterwards, by diverſe Princes, rayſed unto greater glory, with many large Priviledges, and Charters Granted*, viz. *Of* Edgar, Edmund, Edward, Elfred, Kenthwin, Baldred, Ina, Kenwalla, (*ſometime a Heathen King,*) *the Conqueroure* Rufus, *and* Henry *the firſt, Grandfather to this King* Henry *the Second, who diligently peruſed theſe, and other the Charters of his Predeceſſors, Chriſtian Kings*

Kings and Princes, and that Rectory in these Charters, termed, The Grave of Saints, the Mother Church, the Disciples Foundation, and Dedicated to our Lord, as the first Place in this Land, wherein the Beames of Christianity shined, and where the Light of the Glorious Gospel was received.

However, certaine it is, *That* Brittaine *hath had the Honour to be graced with the first Christian King that ever Reigned in the world, which was our Renowned* Lucius, *the first Fruits of all the Kings that ever presented their Crownes at the Feet of our Saviours Crosse.*

Here we finde the famous Monastery of *Bangor*, (the Foundation whereof ascribed to the said *King Lucius*) as a Colledge of Divine Philosophers, which is truely acknowledged to be the Mother of all other in the World.

And of such Power hath Christ been in these his Possessions, that notwithstanding the Invasions of the *Romans*, *Saxons*, *Danes*, and the many injuries of time and warre which have consumed their Records; yet were the *Brittaines* strengthened and confirmed in their received Faith, by the Doctrine of many Apoc. 2. 4. Learned and Godly Men, *left not their first love*, with the Church of *Ephesus*, but continued constant in the Faith, unrill the tortures of Martyrdome cut them off by Death. And those Fathers, (even from the Disciples themselves) held a Succession in Doctrine, and Preached the Gospel with good successe, even till at length the Heares of good Emperours were moved to send forth more favourable Edicts, whereby

whereby the Doctrine of Chriſt was eſtabliſhed, and in *Brittaine* more fully confirmed, by the Authority of famous *King Lucius*, whereby this was the firſt of all the Provinces that received the Faith by Publique Ordinance. Euſeb. lib. 4. cap. 9.

And as an Ancient and Learned Hiſtorian ſaith, *The Temples which have been founded to the honour of their many gods, were Dedicated to the One, and onely true God.* For there were in *Brittaine* eight and twenty *Flamins*, and three *Arch Flamins*; in ſtead of which, ſo many *Biſhops* and *Arch Biſhops* were appointed; by which means, this happy *Kingdome*, under that godly *King*, was nobly beautified with ſo many Cathedrall Churches, and Chriſtian Biſhops Sees, before any other *Kingdome* in the world. 3. Arch Flamins, London, Yook, and Caerlegion, alias, Cheſter.

As we are graced with the firſt Chriſtian *King*; ſo are we honoured for producing the firſt Chriſtian Emperour, That by Publique Authority eſtabliſhed the Goſpel throughout the World; which was, *Conſtantine* the Great, Borne, and Educated here in *Brittaine*, by Queen *Helena*, a moſt Renowned, Vertuous, and Religious *Brittaine* Lady; unto whoſe dayes, the Succeſſion of Chriſtianity did continue: as appeareth by *Conſtantius*, the Father of this Great *Conſtantine*, who permitted the Profeſſion of the Goſpel, with the Erection of Churches here in *Brittaine*, for the true ſervice of God; and prohibited the ſuperſtitious worſhip of the *Gentiles*; a pregnant ſigne of the continuing Zeale, which unto thoſe dayes had left a glorious memory.

And moſt certaine it is, That the Chriſtian Faith

was ſtill Profeſſed in this Land, ſound, and undefiled, (as *Beda* witneſſeth) notwithſtanding the cruell perſecutions of the bloody Emperours. All which time (ſaith *Dicetus*) Chriſtian Religion Flouriſhed quietly in *Brittaine*, till in *Diocletians* time, the Churches were demoliſhed, their Bibles burned, and their Prieſts, with their faithfull Flock, cruelly murthered; and through the whole Land was the name of God blaſphemed, (as it was held a Rule, *When the invading* Romans *Reigned, Gentiliſme was advanced: and when the* Brittaines, *the Goſpel*:) Yet the *Brittaines* continued conſtant in Chriſtianity; and the Cenſures of their Biſhops (for their great Eſtimation of their Conſtancy, Piety, and Learning) required, and approved in great Points of Doctrine among the Aſſemblyes of ſome Generall Councells, and wherein they ſtoutly withſtood and oppoſed the growing of the *Arrian* Hereſie, which was about to over ſpread the Chriſtian world.

Beda.

Dicet. ad An. 287.

If here we ſearch into the ſtate of the *Brittaines* Church, we ſhall finde her moſt perfect beauty, through the Divines Vertues of the Noble and Religious Empreſſe *Helena*, and her Renowned Sonne *Conſtantine* the Great, with other Chriſtian Emperours, (as in the Infancy of the world, in that *firſt* and flouriſhing Age) before Mothe-earing time had waſted, and worne out that lively vertue of nature in Man, and other Creatures; under the ſhade of whoſe wings, the Heavens ſhall wax old as a Garment, the *firſt* and pureſt Seed, muſt of neceſſity bring forth the faireſt and fruitfulleſt Plants, as *Abel*, *Seth*, *Enoch*, with

Engliſhs happines

Pſal. 102. 26.

with the other worthies of the World, remembred by *Moses*. So doubtlesse were these Primitive times, Pure, Golden, and Halcionian; as appears by Saint *Paul* to the *Romans*, whose Faith was so resplendent, *That it shined through the world*. And the *Brittaines* likewise, *In omnium plenitudine rerum fælites essent*, in a most splended condition, free from emulation, Discord, Heresie, or Idolatry, having the light of the Gospel shining through the Land; and being guarded by *Romes* commanding Monarch, as it were, to assure the quiet, and peaceable possession of all their Temporall and Spirituall blessings. Gen. 4. 4. Rom. 1. 8.

And this their happy estate continued through the protection of worthy Christian Emperours, till that the glory of the *Roman* Empire began to be eclipsed, and weakned through Civill Discord, and by the irruptions of the *Gothes* and *Vandalls*, that the stem of their glorious Cedar, became too weake to beare the weight of its over-topping greatnesse; their Proconsull *Etius*, was forced to retire the Legionary Souldiers from these Northerne Parts, and with them, commanded the flower of *Brittaine* to attend their Warrs, whereby they left the fairest Plume in their Golden Diademe, with all the glory thereof, to the mercilesse cruelty of the *Picts*, *Scots*, and other barbarous Nations.

After the departure of the *Romans*, this Land was not presently Invaded, the people sleeping in carnall security, *living in the quiet possession of all Earthly felicity*. VVhich as *Gildas* saith, *Caused Oppression in their Prince, wickednesse in their Judges, negli-* Ier. 23. 15. Isay 29. 19.

gence in their Bishops, and riot in the People: Even as those mighty men of the old world, whom *Moses* calls, *Men of Renowne*, through the frailty of Humane Nature, forgat the Piety of *Seth*, the Holy walking of *Enoch*, and the Preaching of Righteous *Noah*, begun to act oppression, and cruelty, which was the chiefe cause of the Universall Deluge. Or as *Alexander* the Great, after his many Conquests, carousèd in Ryot at *Babilon*, (imitating the Triumphs of *Bacchus*:) So these were great Causes that Paganisme, Tyranny, Popery, Schisme, and Heresie in-
Isay 5.11. 22. 23. sued: And not onely for the sinns of the People, but also through *Vortiger* their King, who (to Possesse the Royall Diadem) cruelly caused *Constantius* his Soveraigne Lord to be slaine, Divorced his Lawfull Queene, and Married *Rowen* the Daughter of *Hengist*, a Duke, and Leader of the *Saxons*: These, with other Motives, saith *Geldus*, moved the judgements of God against the Land, whereby the former miseries were attended with warrs, pestilence, and mortaIsay 6.10, 11, 12. lity: So that the *Church* being thus buried even in the Cinders of Pagan desolation, forced many of the people, with the Bishops of *London* and *York*, viz. *Theonis* and *Thadiocens*, with other Learned Ministers, into the Desarts and Mountains of *Cornwall*, and *Wales*, and there remained till the time of *Ethelbert*, King of *Kent*, by whose Labours, those Parts especially, above all others, were made very glorious by the multitude of their holy Saints and Learned Teachers.

And notwithstanding the vertue and valour of many

ny worthy and renowned Brittaine Princes, as *Aurelius*, *Ambroſe*, *Uther Pendragon*, King *Arthur*, and others: yet were the *Saxons* ſo potent, powerfull, and numerous, through their continued ſupplyes from *Germany*, (their Native Country) that in fine, they obtained the whole Dominion of this Realme, and erected their *Heptarchy*, or ſeven *Kingdoms*, about the yeare of our Lord 600. whereby the Chriſtian Faith was almoſt extinguiſhed, which had continued among the *Brittaines* from the time of *King Lucius*, about 400. Yeares.

Thus the Victorious *Saxons*, (having poſſeſſion of this Noble *Kingdome*) no ſooner were Seated on their Princely Eſtate; but they changed their affections, *even as* Saul, *and his Servants*, who no ſooner had entred *Naioth* in *Ramah*, but *their Spirits were joyned to the Prophets*, the heate of their fury being quenched, *they Propheſied, and humbled themſelves at* Samuels *feet*. 1 Sam. 19. 20. 23.

And ſuch powerfull effects hath the Goſpel wrought in this Land, *That even the Hoſtile Kings and Conquerors, were they never ſo Savage and Idolatrous at their firſt entrance; when they here had Seated for a time, they became mild, and Religious*: As the *Romans* in this Iſland, whoſe Deputies at the Day-ſpring almoſt of Chriſtianity, were couverted, as *Triballius*, *Perſinex*, and others, which ſubmitted themſelves to the Chriſtian Religion: And now the *Saxons*, who *had never taſted the Living Waters of* Siloh, *till they were here Seated in Chriſts Poſſeſſion*.

The occaſion of the *Saxons* Converſion being firſt

offered, by reason of *Gregory* the Great, his beholding some beautifull Children of an Angelicall Countenance (of this Province of *Deira*, where we now Inhabit) to be sold at *Rome*; Asked *what they were? and of what Province?* Answer was made, that they were *Angli*, of the Province of *Deira*. VVell may they be called *Angeli*, saith he, *Oh utinam deliberati erant de ira Dei.* And lastly, understanding that their *King* was Named *Alle*: How fitly, quoth he, may he sing *Allelujah* unto the most High: whereupon, *Gregory* sent *Austin* to Convert the *English Saxons*, *Anno Domini*, 596.

After the arrivall of *Austin*, with other Ministers and Learned Teachers, for the Conversion of the Inhabitants, according to *Gregories* holy intention, the Place of their Landing, called, The Isle of *Thanet*, on the East side of *Kent*, neer unto which place was the Pallace of *King Ethelbert*, not farr from *Sandwich*, which the Inhabitants of that Isle then called, *Richborough*, whereof some part of the ruinous VValls is to be seen at this day.

Thanet.

Ethelbert King of Kent.

Richborough.

And to this Manour, (from the Isle of *Thanet*) sent *Austin* Learned Interpreters to *Ethelbert*, intimating, that they were come from *Rome*, for the salvation of the *King*, *and his Realme.*

Beda.

VVhereupon, the King was pleased in short time after, to Heare *Austin* Preach the VVord of God; yet seeming unwilling at the first to forsake his Heathenish Customes: But after Consideration of the godly Life of *Austin*, and his Fraternity (like as holy Fathers) first begun in the Primitive Church, gave

gave themselves to Fasting, Praying, and VVatching over the Flock of Christ, he heard them the more gladly (his Queen also being a Christian, a French woman, named *Berta*) through whose godly Conversation, Exhortation, and Heavenly love, he was the more willing to be Converted, and was Christened about the Yeare of our Lord, 596. and according to *Polichronicon*, in the sixth Yeare of his Reigne. Polidore.

By this holy Example of the *King*, innumerable were Converted to the Faith, and through whose means chiefly was that Synod of the Clergy Assembled at a place in *Worcestershire*, afterwards called *Austins Oake*, where the Doctors of *Brittaine*, and seven old *Brittish Bishops* (of the number of those which were dispersed into the Mountaines of *Wales*, in the time of *Vortiger*, the most unfortunate of all the *Brittish Princes*) with the wisest Men of that Ancient and famous Abbey of *Bangor*, met with that *Roman* Legate, and his Associates, where (to shew the continuance of Christianity among the *Brittaines*) there was an holy accordance in Doctrine, neither did they vary in Points of Religion; but rather in severall Rites and Ceremonies, by any thing which in that Assembly appeared. Bale.

Thus *King Ethelbert* returned from the darkenesse of his Pagan Law, *to the light of the Gospel; began to shew forth the effects of his Faith, and to be fruitfull in good works*, according to the Devotion of that Age. He rewarded *Austin*, his Ghostly Father, with a Bishops See at *Christ Church* in *Canterbury*, and built the Abbey of Saint *Peter*, and Saint *Paul* on Iam. 2. 18

the

the East side of the said City, (for as in the time of the *Brittaines*, the Metropolitan See was at *London*; So in the time of the *Saxons*, after the comming of *Austin*, it was removed to *Canterbury*.) This *King* built Saint *Pauls* Church in *London*, and placed *Melitus*, one of *Austines* Associates, as Bishop there: He founded the Church of Saint *Andrews* in *Rochester* in *Kent*. It is also held by some Authors, that in the Island of *Thorney*, now called *westminster*, out of the ruines of that old Idol Temple Dedicated to *Apollo*; there was another Temple Erected by the means of this said *King Ethelbert*, for the Service of the true God, and Dedicated to Saint *Peter*, about the Yeare 610. which was afterwards by *Edward* the Confessor, and *Henry* the third, raised unto greater glory, inlarged, and adorned with rich and costly Jewels, and indewed with great Possessions, according to the good Example of *King Ethelbert*: So the whole *Heptarchy* begun by degrees to imbrace Christianity.

Cambden

Fabian.

Of the *South Saxons*, the first Christian *King* was *Ethelwald*, who gave Licence to *Wilfride* to Preach unto his Nobles, and People of *Sussex*, and to Convert them to Christ, about the Yeare, 640.

Sussex.

The first Christian *King* of the *East Angles*, was *Carpenwald*, by whose Godly Life, and holy Example, his people were Converted; according to *Polidore*, *Carpenaldus Rex orientalium Anglorum dum, cum tota ea Gente in Rempublicam Christianam refertur, Anno, 630.*

East Angles.

Polid. fol. 96. 45.

The Kingdom of *Northumberland*, incomprehended

Kingd. of Northumberland.

ded the *Kingdome* of *Deira*, reaching from *Humber* to *Tine*, began by *Ella*, a *Saxon*, *Anno*, 547, and of *Bernitia*, extending from *Tine* to *Edenbrough*, begun by *Ida*, a *Saxon*, *Anno*, 550. they were both united under the Name of *Northamberland* by *Ethelfride*.

The first Christian *King* thereof, was *Edwinus*, *Anno*, 627. This King was won to imbrace the Christian Faith, through the perswations of his Queen (being a Christian) with the strong Arguments and Oratory of Bishop *Paulinus*, being Baptized and confirmed, he became a peaceable and vertuous Prince. The *Flamins*, or *Bishops* which were worshippers of false gods, through his Holy Conversation, were Converted, and made the Ministers of Christ, and the Idolatrous Temples, became the Houses of Prayer. Edwinus.

This worthy *King*, having peace throughout his Dominions, begin the Foundation of that stately Fabrick the Church of Saint *Peters* at *York* (which was finished by his Successor *King Oswold*:) and here he appointed a Bishops See for *Pauline*, who was the first Arch Bishop of *Yorke*, after the comming of *Austin*.

The first Christian *King* of the East *Saxons*, was *Sebert*, *Anno*, 624. It is held by some VVriters, *That this King founded the Church of Saint* Peters *at* Westminster *out of the Ashes of that Idolatrous Temple, wherein the* Trinobantes *of old time were wont to Sacrifice to* Diana Taurolopia, *whom the* Gentiles *called, The queene of Heaven.* East Saxons. Sebert.

The

Mercia. Peada.

The greateſt *Kingdome* of the *Heptarchy*, was the *Mercia*; the firſt Chriſtian *Kings* thereof, was *Peada*, the Son of *Penda*, *Anno*, 647. through the vertuous life of this godly yong *King*, many of the *Mercians* became Converts; according to *Polidore Virgil*, *It primus Mercierum Regum Chriſtianus fuit, cujus exemplum Mercii ſeculi inter biennium, fere omnes Baptizati ſunt.* He dyed within three Yeares, and his *Kingdome* fell to *Wolferus* his Brother, who ſhortly after was Converted, and Baptized.

WeſtSaxons. Kingilſus.

The moſt ſtrong and prevayling *Kingdome*, was of the *weſt Saxons*; the firſt Chriſtian King hereof, was *Kingilſus*, who was Converted by the means of *Oſwald*, the good King of *Northumberland*, *Anno*, 614. but eſpecially, through the godly labour of Biſhop *Berinus*, who was ſent by *Honorius* from *Rome* to Preach in *England*; arriving in the Country of the *weſt Saxons*, where the ſaid *Kingilſus*, and his Brother *Quincellinus* then Joyntly Reigned: They were by that Learned and godly Biſhop, both Baptized, with many of their People, at the City of *Dorcheſter*, (within ſeven miles of *Oxford*,) which City, *Quincellinus* gave to *Berinus*, therein to make his See: And *Kingilſus* gave great Lands, and Revenues for the Building of a Biſhops See at *Winchester*, (which according to the *Floure of Hiſtories*, was ſeven miles compaſſe) and which was accompliſhed and finiſhed by *Kenwalcus* his Son, the ſeventh King of *weſt Saxons*.

Flores Hiſtory.

Of

Of Edgar, *who is reputed to be the first* Saxon Monarch: *And so proceed.*

IT is agreed upon by all Writers, That *Egbert*, or (according to the *English* Chronicle, *Edbright*,) the Sonne of *Alcumundus*, descended from the Ancient Linage of the *Anglis*, was the first Monarch of the *Saxons*: He was onely a Ruler at first, under *Britbricus*, King of *west Saxons*, by whom he was expelled the Realme. Having knowledge of the death of *Brithricus*, returned out of *France*, and in so Knightly wise demeaned himselfe, that he obtained the Government of *west Saxons*: And he did not onely wisely and politiquely defend and Governe his Kingdom; but he was, *Peritissimus pugnandi, quippe qui apud Gallos, dum exulavit militarem artem studiose dediderat*: through his Vertue and Valour, he mightily enlarged his Dominion. He overcame *Bernulphus*, that potent King of *Mercia*. He Warred upon the *Kentish Saxons*, and Conquered them. He subdued the *Northumbers*, and caused the Kings of these three kingdomes to become Tributaries, and joyned them to his own kingdome. Egbert Sax. Monarch, first King.

This fortunate Prince Vanquished the *East Saxons* also, and wan the strong Towne of *Chester* from

 the

the *Brittaines*, or *welſhmen*, who had kept it in their Poſſeſſion untill that day.

Having thus through his great wiſedom and proweſſe, ſo mightily inlarged his Dominion; He ſhortly after called a Counſell of his Lords at *Wincheſter*, (wherein he was not onely generally applauded (according to a worthy Author) Egbertus *quem vertutis gloria cum ſumma laude, ad Cælum extulerat, quippe qui Regnum quod parvum admodum acceperat, induſtria ſua ampliſſimum reddidit:*) And in which Counſell, by Generall Conſent, he was Crowned King of this Land, which before this day, was called *Brittaine*. But to the end, that the Memoriall of his own Name might be perpetuated, and the name of *Brittaine* extinguiſhed; *Primus Britaniam Angliam, & Univerſam Gentem* Anglos *appellavit*; *idque edicto ſanxit perpetuo manſurum*: He ſent his Edicts, and Commiſſions throughout his Realme, That the *Saxons* ſhould from that day be called *Angles*; and the Land, *Anglia*, England.

Polidore.

AMong the many *Saxon* Kings, Princes, and other Degrees of Learned and Godly men, who have Founded, Builded, Enriched, and Adorned the many ſtately Fabricks of this Land; as Abbyes, Monaſteries, Manors, Biſhops Sees, and beautifull Temples, with innumerable Schooles of good Learning; in which number we finde the worthy Founders of thoſe two famous Univerſities of this Land *Cambridge* and *Oxford*, the Lamps of Great *Brittaine*, and the glory of the world, from whoſe burning and ſhining

ſhining Light, the beauty and ſplendor of Church and State is continued.

The Learned in Antiquities have diverſly written about the time of the Foundation of theſe Univerſities: *Cambridge* (as ſome affirme) was Founded by *Cantaber*, a Prince of *Spaine*, in the time of *Gurgantius* King of *Brittaine*, who procured *Philoſophers*, and other Learned Men from *Athens*, before the Birth of our Saviour 375. Years. Of Cambridge.

Others Write, That *Caſſivilanus* Prince of the *Treynobantes*, *King Octavius*, *King Arthur*, and *Ethelbert* King of *Kent*, were each of them Founders, or Reſtorers of the ſame.

But the Chieſeſt Conclude and Agree, That *Sigebert*, King of the Eaſt *Angles*, was Principall Founder thereof, about the Year 630. and 636. according to *Bede*. *Sigebert* returning out of *France* into *England*, according to the Examples which he had there ſeen, Ordered and Diſpoſed Schooles in diverſe places of his Land, for the increaſe of Vertue and Learning: and through the means of *Felix*, then Biſhop, placed in them Teachers, after the manner of the *Cantuarians*: and in particular, at *Grantbridge*, then the Chiefe City of his Dominion, now called *Cambridge*, where he aſſigned diverſe Hoſpitals, and Houſes for Students and Schollars to inhabit in, giving them large Priviledges and Charters, whereof ſome are yet extant. *Beda* l. 3. c. 18

The Univerſitie of *Oxford*, as moſt Writers agree, was Inſtituted by King *Alfred*, one of the *Saxon* Monarchs, after the Birth of Chriſt 873. years. Of Oxford.

Yet it should seem, by the History of that Universsity, to be of greater Antiquity, referring the beginning thereof to certain Greek Phylosophers, that came into this Island with the *Trojans*, and placed themselves at a place not farr from *Oxford*, corruptly called, *Greglade*, for *Greeklade*; the which Phylosophers being afterwards allured with the pleasant situarion of the place, removed thence to the Soyle where *Oxford* now standeth, and there Taught the Liberall Sciences. Which Record (as I conceive) cannot hold good, it being a question among VVriters, *whether ever* Brute *and the* Trojanes *came into this Land?* But it is improbable, that Phylosophers out of *Greece* came with them, they being mortall Enemies.

It is true, That *Theodore* the seventh Arch Bishop of *Canterbury*, a *Grecian*, borne at *Tarsus* in *Cilicia*, Saint *Pauls* Country, brought with him *Greek Phylosophers*, with other Learned Men, and placed them at *Greeklade*, in *Wiltshire*, which was after called *Kirklade*: And as some suppose, *He Founded also a Schoole for Latine*, then called, *Latinlade*, afterwards, *Lethelade*. These Learned Men removing from thence, it is supposed, the Schooles were translated to *Oxford*; which, through the alteration of time, Civill VVarr, and irruptions of the *Danes*, were brought to decay and extream ruine.

Alfred, or *Alured*, as a second Founder, restored again to the Ancient, if not to a more Flourishing State, and Franchised the same with many great Libraries.

And

And notwithſtanding that this worthy Prince was many times ſore diſtreſſed with the *Danes*, who firſt entred this Land, in the ninth Yeare of *Brithricw*, and continued in ſeverall Princes Reignes, at ſeverall times deſtroying Cities, and razing Churches neer the ſpace of an hundred Years; yet through the Valour and Vertue of this Noble *King*, was *Gutherne*, that mighty Pagan Prince, not onely drawn to ſue for Peace and Amity, with thirty of his Dukes, and Chiefe Commanders; but were alſo willing to imbrace the Chriſtian Faith, and Religion. Whereupon, of his bounty and nobleneſſe, they enjoyed the poſſeſſion of a faire portion of this kingdom.

King Alfred, now having Soveraignty of the whole Realme, totally united the *Heptarchy* into one Monarchy, happy Peace imbracing his golden Scepter, he begun to build divers Houſes of Religion; as, the Houſe of *Nunns* at *Shaftsbury*; the Religious Houſes at *Etheling*, with another at *winchester*, named, *the New Monaſtery*; and richly endewed and adorned the Church of Saint *Cuthbert* at *Durham*.

This Victorious Prince, after long and ſorrowfull warrs, enjoyed pleaſant and Halcionian dayes; yet reſted not in the ſweetneſſe of Contemplation; but reſembling the Heavens, delighted in motion. He was a ſtudious provider for his Country, and to inſtruct the people both in Humane and Divine knowledge in Juſtice and Religion, being indewed with wiſedom, prudence, fortitude, juſtice, and temperance. *Alfred*, the light of his Age, whoſe Vertues gave not onely a ſplendour to ſucceeding Ages; but

were

were a lively Example and Patterne to Princes of purer times: He used the Counsell of Learned and Holy Men, whom the Duke of *Wittenberge* might imitate in using *Brentius* the Divine for his Counsellour; intimating, if godly Prophets hang as a precious Eare-ring at the Princes Eare: Or if Philosophers be *Kings*, or *Kings* Philosophers, it is a good signe of a flourishing Common-wealth. So he used the wise Counsell of that holy man *Neotus*, Abbott of a Monastery in *Cornwall*; he sent for Learned *Asserion* out of *Wales*, whom he made Bishop of *Schirborne*. By the Counsell of these, and other wise and knowing men, he Ordained certaine Schooles of diverse Arts, first at *Oxford*, as aforesaid; and especially about the VVest parts of this Land, he Erected Schooles, and maintained Students, (although among the *Brittaines*, in that Ancient and famous Town of *Chester*, Learning Flourished in the time of *King Arthur*, as *Galfridus* writeth, both Grammer and Philosophy, with the Tongues, were taught and continued till the time of *Egbert*, the first *Saxon* Monarch:) and besides, many other godly Acts done for the increase and maintenance of good Learning, he Founded a Colledge at *Oxford*, named, *the Mickle University Hall*, now called, *the University Colledge*; and in the same, ordained a Master, and a Society of Fellowes, for whose sustenance he appointed a Competent Yearely Revenue to be payd out of the *Kings* Treasury by his Heires and Successors for ever: The which Payment did still continue, as the ancient writings of the said Colledge

Ganfrid.

ledge doe testifie, untill the comming of *William* the Conquerour.

This prudent Prince, was not onely Devout in the Service of God, and a vigilant provider for the flourishing State of the Church; but also for the good and Politique Government of his *Kingdome*: He made diverse good Lawes, and Translated the *Saxon* Laws into *English*: He Ordained *the Hundreds, and Tenths*, which men call *Centuaries*: As also, for the more easie and speedy Administration of Justice, he first divided the Land into Shires; and over every one of these Shires and Counties, he appointed a Sheriffe, and diverse Magistrates, which are certaine Gentry next to the Sheriffe, called, *Justices of the Peace*, dispersed into all parts of the Country, for the better Ordering and punishing offenders, that true peace through the whole Land might be preserved and kept inviolate.

These *Saxon Kings* and *Princes*, according to the Devotion of those times, became so Zealous in their Religion, that after long warr, travaile, and paine in gathering treasure, did yet distribute freely to VVidows, Orphans, and to all the works of mercy, as *Ethelwolfe* the second *Saxon* Monarch gave to the Church and Religious Orders *the Tythes of all his Goods and Lands in west Saxons, with freedome from all servitude, and civill Charges*, (much like the Donation of *Offa*, and *Ethelbald*, Kings of *Mercia*, in steeing the Churches, Monasteries, and granting them great Liberties.) This *King* Re-edified the *English Schoole* at *Rome*, decayed, which was Founded by

Ive

Ive King of *west Saxons*, who first granted the *Peter pence* to be payd throughout this Land, to the Bishop of *Rome*, and his Successors, which was continued by this *King Ethelwolfe*. The ground of all their *Good Works and Donations*, was, *Remission of sinns*, which they thought thereby to procure; they sought to change their Temporall kingdoms, *for a Kingdome of more induring substance*. Many wandered through the world, and lived Hermites Lives: Some went on Devotion to *Jerusalem*, to Visit the Sepulchre of Christ: Others became Monkes in their own Country, and went on Pilgrimage to *Rome*, after the Example of *Cadwalladar*, the last *King* of the *Brittains*, as *Ive* king of *west Saxons*, *Eadbertus* king of *Northumberland*, *Offa* of *Mercia*, *Solly* of *East Saxons*, and *Sigebertus* king of *East Angles*, with others, who renouncing their kingly Authority, and all worldly glory, voluntary lived as Monkes, after the strictest manner of the *Romish Order*.

Hence we may see the Authority of the Prince of the Apostles (as they then termed him) in this Land, honoured and esteemed as a Divine Oracle, as also the Golden Eagles of the *Roman Standert*, and the *Banner of the Crosse*, (as piercing, and drawing Adamants) took such deep Impression upon the Spirits of these *Saxon Kings*, and gave such a splendour through the whole kingdom, that they preferred the Crosse before the Scepter, and the preserving of Religion, before the desire of Governing, whereby they gave Examples of Christian piety to other Nations, and ensuing Ages.

And

And no doubt, if this their Zeale and Devotion, (which then was incident to theſe times) had ariſen from a true, and well-grounded Principle, it had certainly been acceptable to the *Father of Lights, and very glorious.*

The *Saxon Monarch* now in the height of its glory, and ſo continued in great proſperity, notwithſtanding the often raging of the *Danes*, which yet were ſubdued; as appears by *Edward* the Senior, Son and Succeſſour of *King Alfred*, who through his wiſedom and Valour, forced two *Kings*, (viz.) of *Scotland* and *Cambria* to yeild to him at *Nottingham*. This is made more cleare by his Son, that wiſe and Valiant *Athelſtane*, who utterly expelled the *Danes*, and Conquered *Scotland*; having the quiet Poſſeſſion thereof, he gives by his deed unto *Paulan*, certaine Lands lying in *Annandale*: And upon *Conſtantines* ſubmiſſion, he reſtores him againe to his Kingly Dignity.

Under the Government of theſe, and other Victorious *Saxon* Princes, as *Edmund*, *Eldred*, *Edgar*, *&c.* there lay obſcurely hid, Pride, Vain-glory, Emulation (as a Serpent in a pleaſant and delightfull Garden) ariſing from ſuperſtition, and from the two Learned Parriots of thoſe times, aſpiring above the Sphere of the Church, in Adoration of Images and Saints, whereby the Church became emptied of the Living Images of God: and this variance and diſcord was much augmented through the diſſolute Government of *Etheldred*, the Son of *Edgar*, and *Elfbrede*, which cauſed Civill warrs within the Realme,

as viciſſitude is the greateſt ſtandard of humane affairs, like the Sunne neereſt their Tropique, in their moſt exalted pitch: So, through this great and ſad diſſention of Prince and People, hope and advantage was given once againe to the raging and oppreſſing *Danes*, to tyrannize over this pleaſant Land, the Queen of Iſles.

The *Danes* invaded, arriving in *Kent*, *Cornwall*, *Suſſex*, and in divers other places, (according to their accuſtomed manner) razing Cities, and deſtroying Townes. Not long after, *Swanus King* of *Denmarke* came with a Navy of 350. Sayle, and Landed a mighty Hoſt: To avoyd this ſtorme, *Ethelbredt* fled into *Normandy*, leaving his Subjects to the mercy of the *Daniſh King*, who raged the more, to revenge the death of his people, who not long before were murdered in this Land on Saint *Bricies* Night, the twelfth day of *November*, 1012. and here he *tyranized* untill the day of his Death. After whom Succeeded his Son *Canutus*, who (maugre *Ethelbredt*, now returned from his Exile, or his Son *Edmund Ironſide*) poſſeſſed himſelfe of the Monarchy: *Edmund*, that Valiant yong Prince, after that he had accorded with *Canutus*, and made a partition of the Land, and lived in love, peace, and amity, till the Serpent *Idre*, full of envy, and falſe Conſpiracy, which ever burned in the heart of *Edricus* that Traytor to his *King* and *Country*, broke now into an open Flame; when he could not accompliſh his wicked deſigne in his own perſon, he cauſed his Son, by treaſon, to murther that worthy *King*, the mirrour of manhood.

Edricus vaunting of this his conceived acceptable deed to the *King*; *Canutus* told him, for this Act, his Head ſhould be highly exalted; and as a diſcreet, and righteous Prince, he cauſed him to be tormented to death, and his head to be ſet higher then all the Nobles of his Land.

Whether this *Act of Juſtice* proceeded from Morall, or Divine Vertues in *Canutus*, it is not here much queſtionable? But it is not much unlike, or may pirallell ſome of the Acts of *David* in this caſe, that worthy and renowned King of *Iſrael*, in the *execution of Juſtice and Judgement, whereby his Kingdome was freed from the guilt of innocent blood*; as in particular, *in inflicting due puniſhment and rewarding the* Amalekite, *according to his deſert, when he returned from the Battell at Mount* Gilboa, *where* Saul *and* Jonathan, *with the flowre of* Iſrael *fell*, (*which made* David *ſore to lament*) *and where he himſelfe teſtified* (*though falſly*) *that he ſlew the Lords Anointed.*

2 Sam. 4. 8. 9. 10.

2 Sam. 1. 10. & 14. 16. & 19. 25.

1 Sam. 31. 4.

Thus we ſee the promiſe of God, *accompliſhed to the Poſterity of Japhet*, in the happy increaſe of holy Seed ſpringing up from the furrowes of this bleſſed Ground, and the *Tents of Shem*, gloriouſly to ſpread upon the Mountains of *Britaine*.

Theſe *Danes* ever, untill they were feated in this Land, were bloody and barbarous, and of all our Writers, commonly called, *The Pagan Danes*, whoſe many deſolations and ruines, remaine as Records of their cruelties in many places, even unto this day: Yet being a while here, as *King Guthurn* aforeſaid,

Acts and Monum. lib 3. pag. 121. with many of his Princes, were drawn to the Faith: so this mighty *King Canutus*, had no sooner received his Imperiall Diademe, but he held it his chiefest honour to become the Vicegerent of Christ. And the *Danes*, his Souldiers, remaining in *England*, begun by degrees to imbrace Christianity, and in short time were all Converted to the Christian Religion.

And not long after that, he was Consecrated, and Anointed *King* (by *Alured*, then Arch-Bishop of *Canterbury*;) he Assembled a Parliament at *Oxford*, where the *English Lawes* were agreed upon, and Enacted: And it was thought in that Councell, most just and reasonable, *That the Lawes of* Edgar, *late King, should be held, and firmly observed through the whole Land, both by* English-men, *and* Danes.

This *King* begun by degrees to be so Devoted to the superstition of those times, (after that he had quieted *Denmarke*, and *Norway*, and set his kingdoms in order) he went on Pilgrimage to *Rome*, and there Redeemed the *Saxon* Schoole from Tribute, formerly granted by those *Saxon* Kings, *Ive* and *Offa*: which Redemption of Tribute (as *Guido* saith) was called, *Rome Scot*. Returning againe into *England*, where he preserved justice, and was very Charitable. He Founded, and restored diverse Religious Houses: he was feared and beloved of his Subjects: when he had wisely and politiquely Governed this Land, and Reigned in magnificence neer twenty Years, he Dyed at *Shaftesbury*, and was Buried at *Winchester*.

Guido. Rome-Scot.

Fabian.

Harold & Hardi-Canutus. *Harold*, and *Hardi Canutus*, the Sonns of the late King, Reigning Successively, onely six years, of whom there

there is little recorded worthy of memory. *Canutus* Ruling two years, ſudainely Dyed at *Lambeth*, who was the laſt of the blood of the Danes. After whoſe Death, the *Danes* having Reigned in *England* 26. years, and *Tyrannized* 255. years; in ſad conſideration whereof, the Earles and Barons of the Realme agreed, *That none of that Linage ſhould beare Rule any more, utterly expelled the* Danes, *and Crowned* Edward *for their King, the youngeſt Sonne of* Etheldred, *Sur-named, the Confeſſour.* Edward the Confeſſour.

This *King* for his Vertues, and excellent holineſſe, was called *Saint Edward*; He no ſooner had the poſſeſſion of the Imperiall Crown and Diademe, but he begun to be very ſtudious in ſetting forth good Laws for his People; he Collected out of the old Laws and Ordinances, (which were received, when the Land was ſubject to diverſe Governments) one Univerſall and Generall Law, as firſt, Of *Mulmutius Dunwallo.* 2. The *Mercian* Laws, called *Mercinelega.* 3. The Laws of the *Weſt Saxon* Kings, *Ive, Offa, Alfred, &c.* which were called *Weſt Saxonilega.* 4. The Laws of *Canutus* and the *Danes*, called *Danelega.* 5. As alſo of the *Northumbers.* Of all theſe, he Compiled thoſe Laws, which are called, *The Common Laws of the Realme*, or *King* Edwards *Laws*: ſo juſt, and ſerving the Common-wealth of all Eſtates, That after the Victorious *Norman* Conquerour had, (contrary to his Oath at his Coronation) abrogated theſe Laws, through the Rebellion and Clamour of the People; he was Compelled to reſtore ſome of Saint *Edwards* Laws.

This

Danegelt. THis worthy Prince freely releaſed the heavy oppreſſion of that Tribute, called, *Danegelt*: and being endewed with varieties of Heavenly Gifts, received Power from above to Cure many Diſeaſes: Among others, that which is called, *The Kings Evill*, a Prerogative that continued Hereditary to his Succeſſors of *England*. This *King* was Learned, Vertuous and Charitable; as alſo, a great Benefactor to Religious Houſes, eſpecially to the Abbey of Saint *Peters* at *weſtminſter*, where (after he had Reigned in Peace, and wiſely Governed this Land neer 24. years) he was Buried, and after his Death, was *Canonized for a Saint*.

Harald, the Sonne of Earle *Godwin*, was Choſen *King* in the Nonage of *Edgar Adeling*, Grandchild to *Edmond Ironſide*, the true Heire of the kingdom: Or, as moſt Authors affirme, *King Edward* having no good hopes of Iſſue, Adopted *Edward*, the Sonne of *Edmond Ironſide*, to Succeed him: which *Edward* Dyed; ſhortly after whoſe Diſceaſe, *Edgar* his Sonne, Sur-named *Adeling*, was Heire apparent. During his Minority, the late *King* by his *will and Teſtament*, made *Harald* Regent of the Realme: But contrary to his Oath, after the Death of King *Edward*, refuſing the Name of *Regent*, or *Protector*, by Force and Might, took Poſſeſſion of the Crown and kingdom; which ſhortly after brought deſtruction both to himſelfe, and the whole Realme; for the Diſheriting the *Right Heire*, is commonly the originall of Civill Wars. And here they begun, through Pride,

Pride, Vaine-glory, and Emulation between *Harald*, and his Brother *Toſtius* Earle of *Northumberland*: *Toſtius* not onely kindled a fire of Diſcord, which broke out into an open flame; and joyning himſelfe to *Harald* King of *Norway*, aſſaulted *England* in warlike manner, both by Sea, and Land; whiles *Harald* of *England*, prepares like a valiant Prince, to withſtand thoſe powerfull attempts, wherein he became Victorious. *William* Duke of *Normandy* pretending a Donation from *Edward the Confeſſour*, invaded *England*, ſlew *Harald* at *Battaile* Abbey in *Suſſex*, and with him, *the flowre of this noble Realme*, to the number of 67000. *Engliſh* men; he poſſeſſed himſelfe of the kingdom, uſing ſuch pollicy in his new Conqueſt, in abrogating good *King Edwards* Laws, diſplacing the Nobles, and placing his Country-men, whereby the Land was brought into bondage and ſervitude, to the utter enſlaving of the *Engliſh* Nation. Battaile Abbey.

The Conquerour uſed much ſeverity, oppreſſion, and cruelty to the *Engliſh* men, in depriving them of their Laws and Liberties, in undervaluing their Language, as Vile, and Barbarous, and Confirming his own Laws in the *Norman Tongue*, applauding it, as a worthy and famous Speech; as alſo, in diſplacing the Nobles, Prelates, and Clergy, with other Degrees of Men, and advancing his own Nation into places of Honour, and Rule; yet being ſo happy and fortunate, as to Conquer this *Noble Realme*, and to defend and preſerve the ſame from Civill and Inteſtine warrs, and diſſentions, as alſo from Forraine Invaſions:

Invasions: which after those cruell and mortall wars between *King William*, and *Swanus King* of *Denmark*, being fatall and ominous to the Inhabitants of these Parts, wherein the famous City of *York*, with the Country about, and all along the Province of *Deira*, to the City of *Durham*, was miserably wasted and destroyed, and so lay like the ruines of *Troy* for divers years together, untill the storme and persecution being over-past, the Years of Jubilee (pleasant and Haleionian dayes of Peace & plenty) drew neer, (as the Sun appearing in his strength, and beauty, purifies the Ayre) whereby the Adamantine Heart of this mighty Conquerour, became mollified, (as his Predecessour Princes being Seated in that Royall Throne) became a peaceable Prince, and a great Benefactor, especially to the City of *London*; as fully appears at the Suite and Request of the Right Reverend Father in God *William*, a *Norman*, then Bishop of *London*; through whose holinesse of life, wisedom, and vertues, and for whose Cause chiefly, the Conquerour was pleased to Grant unto the Citizens their first Charter and Liberties in the *Saxon Tongue*, and in as large Forme, as they enjoyed the same in the time of Saint *Edward the Confessour* before the Conquest.

In reward whereof, and in memoriall of this wise, holy, and learned Bishop, the *Citizens* after his Discease, to shew themselves very gratefull for his great love and favour; and most especially for his Act of Fame to the said City, have ingraven and fixed on his Monument a lively and worthy Epitaph in the middle of the great West Isle of Saint *Pauls*

Church

Church in *London*, which is there to be ſeen at this Day.

Yet we finde the violence of the *Norman* Conqueſt, ſhewing the ſad effect of a Tyrannicall Government, in overturning the known Laws and Liberties of this Nation, and making uſe of that good Monarchycall Government, to ſatisfie the pride and ambitious deſires of aſpiring Princes, whereby pleaſure and will, Ruling in the hearts of thoſe *Norman Kings*, the Laws of the Land, which ſhould have been a great defence both to the Lives and Liberties of the people, were turned into cruelty, and oppreſſion: Among the reſt, thoſe inſupportable *Laws of the Forreſt*, which after that many thouſands of beautifull Temples, and other ſtately Buildings through this Land, were razed to the ground; as in particular, for *inlarging the New Forreſt in the County of Southampton*, William *the firſt overthrew Towns and Churches, for the ſpace of thirty miles, and repleniſhed the ſame with Wilde Beaſts, and then made ſharpe Laws for the increaſe, and maintenance thereof.*

The too ſevere Government of thoſe *Norman* Princes, inforced the *Engliſh* (who ever laboured for freedom, and diſdaining the Yoake of Bondage) to think of Reformation, and in the time of *King Steven* at *Renymeed, they demand reſtitution of Saint* Edwards *Laws, and by theſe Laws they would be Governed, and to thoſe Laws they will conforme. whereupon the Articles of* Remineed, *containing moſt of King* Edwards *Laws are confirmed and eſtabliſhed by Parliament.*

The people might now think themſelves very ſafe

under the ſecurity of *an Act of Parliament*; as Parliaments are held to be the revivers of Laws, and moſt powerfull and Soveraigne Remedies to Cure the Diſtempers of State; as alſo to make a true underſtanding between Prince and People. But after the Reigne of *King Steven*, they were rarely made uſe of, untill the time of *Henry* the third; during which long intervall, the *Fundamentall Laws and Priviledges of* England, *were ſhaken and infringed.*

The Subjects then demand *their Liberties and Native Rights in the Ancient Laws, the ſecond time, to have them Confirmed, and to be kept inviolate.* So in the ninth year of the ſaid *King Henry*, was the *Great Charter of the Liberties of* England, *Granted by the King, to the Barons, and the People*, Called, *The Statutes of Magna Charta, being a Declaration of the Ancient Common Laws of the Realme, and not much differing from the Articles of* Renymeed, *together with the Charter of the Forreſt, framed and conſented unto in full Parliament; And theſe are the firſt Acts of Parliament now extant in Print.*

HAving thus in brieſe, though obſcurely, according to the darkneſſe of the times, and Hiſtory in former Ages, Treated of the *Riſe*, *Glory*, and *Decay* of the *Brittaines*, *Saxons*, *Danes*, and of the Re-inthroning of the *Saxons* in *Edward the Confeſſour*; as alſo of the *Normans*, whoſe Line became extinct, at the

the Diſceaſe of *King Steven*; and the *Saxons* reſtored in *Henry* the ſecond, whoſe Laws, as aforeſaid, were fully Confirmed, in the Reigne of *Henry* the third.

Theſe former worthy Princes, having layd the Foundation of Learning and Laws. It remains now in the Second Part, to ſhew forth in brieſe Lines, the mighty Power of God in the Preſervation of his Church and People in ſeverall Ages from old time, and (according to my weake apprehenſion) that Age, and thoſe peerleſſe times, wherein the Chriſtian Religion ſhewed it ſelfe with moſt ſplendour in this Nation, to whoſe Greatneſſe and Glory, all former Ages yeilded, and gave place, and wherein this flouriſhing Kingdom was made of moſt perfect beauty. *The ſecond Part.*

This Nation hath by Forraigne Writers, been accounted, *The Queen of Iſles, the Minion of Neptune, the Paradiſe of Pleaſure, and the Garden of God.* How worthily doth this famous Iſle deſerve the love, honour, and high eſteem of her Inhabitants; not onely for the Liberalities of Nature, wherewith ſhe is ſo gorgeouſly adorned, above moſt of the Nations in Chriſtendome; but *chiefly*, in reſpect that the God of Honour hath been pleaſed to vouchſafe her the Protection of his preſence, appointed her his Vicegerents upon Earth; *Kings*, for Valour and Sanctity, ranked with the worthieſt in the world; her Nobles truely Honourable, and the Sonns of Princes; her Magiſtrates, for their Vertues, highly eſteemed, ſhining like Starrs in the State; her Divines, not more Learned in the Sciences, and all humane knowledge,

neither more curious in Termes, and Eloquent Phraſes, (reſembling *Tully* and *Cicero* in that Learned Golden World,) then they were in ſoundneſſe of Doctrine, and Purity of Life; *Pure as the Nazarites, whoſe poliſhing was of Saphire*; and all in the Lotts of their Inheritance, every one in their Order and Degree, unanimouſly applying their wiſedom, Learning, Valour, Vertue, and Cæleſtiall knowledge, to adorne the Garden of God with choiceſt Flowres, and fruitfulleſt Plants, being watered with the Dew of Heaven, through Divine Providence: This our little Iſland, from a ſmall and tender Sprig, became one of the moſt Lively and Flouriſhing Branches in *Chriſts Kingdome*: For when the world was under the power of Darkneſſe, Idolatry, and Paganiſme, (excepting a ſmall number, which God was pleaſed to reſerve for his peculiar people,) this Nation being throwne in the Lott with the reſt of the Univerſall, received the *influence of Divine Light*, in as full a meaſure, as any of the *Iſles of the Gentiles, or Kingdomes inhabited by* Japhets *Poſterity*.

Lam. 4.7.

As we were Honoured in the Primitive times with the firſt Chriſtian King and Emperour: So now, (after that the Church hath wandered, as in a Wilderneſſe, many hundred years, and incumbred with ſuperſtitious Ceremonies,) have we the happineſſe to be graced with the King that begun the firſt Reformation of Religion, and with good *Ezechias, brake in pieces the Brazen Serpent, and freed the Land from* Roman *Tyranny, that once Domineered over the world*.

Henry the eight, 1520.

2 Kings 18. 4.

To the Honour of our Nation, here Reigned that moſt

moſt Gracious, and Heroicke Lady Queen *Elizabeth* of famous memory, who by Divine Providence, in the time of moſt eminent danger, was wonderfully preſerved to Sway this Scepter: She reduced Religion to its primitive purity, encreaſed the Revenue of the Univerſities by the Statute of proviſion: She ſtored her Royall Navy with all warlike Munition, and relieved oppreſſed Princes againſt the Potent: She Commanded the whole Ocean, entred League with the *Muſcovite*, and was renowned through the world for her Virginity, Vertues, and Government. In whoſe Reigne, (through the mighty power of the Lord of Hoſts) this Land was wonderfully delivered from that ſuppoſed Invincible Armado, in 1588. *Queen Elizabeth*, 1550.

And here Reigned Great *Brittains Solomon*, King *James* that moſt Religious, Royall, and Chriſtian Monarch, whoſe Learned Pen (to the Freedom and Honour of all Chriſtian Princes) more fully (then *Luther* in the time of *Leo*, or in any other Age) hath depainted Anti-Chriſt, and pierced the Heart of all Papall Authority; and herein he was not onely tranſcendently eminent, through this his profound knowledge in Divinity, that he ſilenced the greateſt Clerks of the *Roman See*; his Divine knowledge did not onely advance the State of the Church: but his Theologicall Abilities alſo gave advantage to the *Cauſe of Religion*, that neither the Factious Clergy, Sectaries, or Heretiques, did ever dare to infuſe into ſo ſolide a judgement, their erronious fancies, nor diſquiet the Churches peace with Heterodox Opi- *King James* 1610.

nions,

nions, resting in peace, he established the true Christian Religion, with Learning and Laws throughout his Dominions, and (by the omnipotent Power of that wise Disposer of all the estates in the World) he united all these Diadems into one Imperiall Crowne, and extinguishing all differences of Titles and Names, hath given the whole Island the Ancient Name of *Great Brittaine.*

King Charls the Churches Martyr, an. 30. æt. 48.

Here in this Land Reigned *CHARLES* the First of blessed Memory, who walked wisely through the *wilderneſſe of this world, to the Heavenly Jeruſalem*, according to the holy Example of *Enoch*, and *Noah*: He lively shewed forth the Faith of *Abraham*, the pure Judgement of *Moſes*, the godly Zeale of good King *Joſias*, the Patience of *Job*, the integrity of *David*, the wisedome of *Solomon*, and the Sufferings of our Saviour *Chriſt*. In briefe, He Lived the Life of a Saint here upon Earth, and Dyed a Glorious Martyr.

Of the Power of God in the Preſervation of his Church, &c.

NOtwithstanding the force and power of the Brethren of separation in all Ages against the Universall peace, as in those numerous and wicked people of the first Age, the Line and Gene-

Generation of *Cain*, that Gyant-like Race, who were Lords of the world, as *Berosus* saith, *From the rising of the Sun, unto the going down of the same.* So likewise of the Posterity of *Cham*, those mighty and oppressing *Nimrods*, who also were the greatest Princes of the world, exercising most Soveraigne Authority in the greatest Kingdoms for many Discents together, *before that the Seed of the Righteous could enjoy the Lotts of their Inheritance:* And as proud *Belshazzars, presamptuously Carousing in the Golden Vessels of the Lords Sanctuary, exalting themselves to the Starrs, as gods, and aspiring above the Sphere of the Church, in building up Towers of Confusion.* Gen.11. 14. Dan. 5. 3. Gen. 11. 4.

And as the Lord was pleased, for the good order of the world, *to continue a faire Summer Day in the House of* Sem *for sixteen hundred years; And then in the fulnesse of time, to translate the Church and Glory of the* Jews, *into the Possession of the* Gentiles, *Even to us who are of the Posterity of* Japhet: according to that blessing of God by *Noah, Dilatet Deus* Japhet, *vel amplificet*: Let God spread abroad, or enlarge the Posterity of *Japhet*, and let him dwell in the Tents, or Tabernacles of *Sem*: noting, not onely enlargement of Territories (through the powerfull effects also of the blessing promised to *Abraham*, and his Seed for ever,) but that thereby they should be made participant of Gods Church. Act. 7. 49

Yet in the Common-wealth of the *Jewes*, we finde many *Achans*, and *Achitophels, which caused* Israel *to sin*, and often seem'd to disturbe the *Peace of Jerusalem, the Church of the faithfull.* Ios. 7. 11. 2. Sam. 17. 2.

And

And now in the Church of the Gentiles, (and ſo consequently in the Church of *England*,) the pureſt ſince the Creation, and the moſt glorious Church in the world, *the Lord permits Superſtition and Hereſies for their ingratitude, and rayſes up Hereticall Teachers, to try their Faith, even as Gold is tryed in the Furnace.*

Deut. 13. 3. 1 Cor. 11 19. 1 Iohn 4. 1. 2 Pet. 2. 2.

Yet hath the Lord been pleaſed, even from the beginning, in every Age, to provide Holy, Wiſe, and Learned Men, Patriarchs, Prophets, and Apoſtles, with other Learned Teachers, as worthy Pillars, to ſupport his diſtreſſed Church, and to Governe the Common-wealth of the world: And ſuch were *Seth*, *Enoch*, *Noah*, *Sem*, *&c.* ſome, as burning Lamps, enlightning that darke old world: Others, as Starrs and ſhining Lights in the new world, inſtructed the people in juſtice and true Religion, and inviolably obſerving that New Commandement, *againſt ſhedding of Blood*, the judgement thereof belonging to Magiſtrates and Rulers, *for that Man is made according to the Image and ſimilitude of God.*

Gen. 9. 6.

And ſince theſe Fathers of the firſt and pureſt Age, the Lord hath ſtill rayſed up, either a *Moſes*, a *Joſhua*, a *David*, a *Daniel*, a *Zachariah*, or a *Paul*, or an *Athanaſius*, an *Ambroſe*, an *Augnſtine*, a *Luther*, a *Jewell*, a *Cranmer*, a *Ridley*, a *Latimer*, by whom he ſpoke to his beloved Spouſe comfortably, and by whoſe ſweet Accordances, Doctrines, and Harmonies, the Church (in this laſt Age) being revived, ſtrengthned, and confirmed, *through the word and Sacraments*, that they ſhould not fall away, but

Rom. 12. 3. 1 Cor. 3. 16.

as

as *lively Stones, and Poliſhed Saphires, fitly framed to grow up to be an holy Temple of the Lord.*

Notwithſtanding the great Perſecution of the Church, in the dayes of *Queen Mary*; as alſo in former Ages, with all the force and power of *Rome*, and *Spaine* in this Age, either ſecretly by their *Jeſuiticall Faction* to ſow ſedition, and bring Superſtition and Hereſie into the Church; or by their outward power, force, and violence of Armies, and Navies, the Lord was pleaſed to give wiſedom, courage, and the ſpirit of diſcerning to our Princes, *even as Angels of God*, to defeat their Counſels, and deliver our Land from the mercileſſe cruelty of the *Romiſh* bondage.

And this our Deliverance from the Spirituall Captivity of *Babilon*, may be a fit parallell to the whole Church Militant, *which was perſecuted by the Dragon in the wilderneſſe*: For though the Church be under Perſecution, either of Popery, Hereſie, Tyranny, or Pagan deſolation; as, *Vertus ſub pondere creſcit*, her Voyce may yet be in *Heaven*, and may fitly be called *Heaven*, or a *Kingdome, governed by one Lord, and under one Law, continually glorifying God, and fighting under the banner of their Prince and Governour, againſt Principalities and Powers*; for the *Church* is not Mute, but Vocall, *openly profeſſing their Faith, and prayſing God before the Seat, and the Elders, having a Voyce like the ſound of many Waters, of great Thunder, and of Harpers, Harping with their Harps*, which may be underſtood, three Degrees of the Churches Progreſſe *perſecuted by the Dragon in the*

Rev. 12. 13.

Mat. 22. 2.

Col. 3. 2.

Apoc. 14. 3.

wilderneſſe. Firſt, In the dayes of *Athanaſius*, and other worthy Doctors, and Fathers, her Voyce might then ſeem indiſtinct, though the Learned Writers of theſe moſt accurate Doctors in their Age, made a *great noyſe in the world, like the ſound of many waters*; yet many Points of Doctrine were not then ſo well explicated to the people, as in after times. Secondly, in the dayes of *Wickliffe*, *Huſſe*, *Jerome* of *Prage*, *Luther*, and other *Boanarges*, her Voyce reſembled *the Voyce of great Thunder*. But now, ſince her *deliverance from the Wilderneſſe*, her Voyce (in the Harmony of Confeſſions, ſweet Accordances, and variable Notes of Heavenly Melody) is like the
Rev. 14. 2. conſent of *Harpers*, *Harping on their Harps*.

The Spirituall Union between Chriſt and his
1600. Church, ſeems now to be renewed, whereby the Peace and Order of the world is preſerved, and the Iron Age turned to Golden dayes: *The Kings Daughter is now fairer then the Children of men, being At-*
Pſal. 45. *tyred in her Royall Apparell: ſhe is all Glorious within, ſhining brighter then the Gold of Ophir*: Thus Adorned in all her Robes of Honour, ſhe is pleaſed here (in this time and age) ſweetly to repoſe her ſelfe, as in a moſt pleaſant and fragrant Garden, more delightfull to her Scent, then all the Odours of the *Indies*.

The Tabernacle of the moſt High reſteth now in the Kingdoms of men, in more perfect beauty, and giving a more reſplendent luſtre then in the dayes of the Golden World, the Streame of Living VVater Flowing from the Fountaine of Life,

returns

returns now with a more pleasant Current, *to make glad the City of our God.*

The Church of *England* having thus gloriously ascended out of the Wilderness into the blessed Mansions of the House of God, being freed from all uncharitable contentions, unseasonable suggestions, and erronious Doctrines, which might disturbe the peace, or eclipse *the beauty of the Daughter of Sion*; she may with honour sweetly rest, and repose her selfe in that Divine truth, which she hath received from the Prophets, Apostles, and Ministers her holy Seers, far above the Carnall reach of all the false Teachers in the world.

Seeing the wisedom of God hath so disposed us to be in the number of those Generations, upon whom the ends of the world are come, having the happiness to enjoy *the bright beams of the Gospel*, whose glorious Rayes hath turned this dotage of the world, to Halcionian dayes, in comparison whereof, all former times and ages were obscure; *As in the Creation, the whole world was confused, voyd, and without forme, beauty, and perfection, before that the Spirit of the Almighty had moved upon the waters, to give motion, operation, and adornement, and garnished the Heavens with Glorious Lights.* So, former ages, though they were never so Golden, and beautifull; yet were they *but darke Nights of Ignorance, till the Sun of Righteousnesse (that bright and morning Starre) appeared in our Horrison, to give beauty, splendour, and glory.*

1 Cor. 10. 11. Rom. 13. 12. Gen. 1. 2. Iob 26. 13 Iohn 8. 12. & 11. 9. Eph. 5. 14. Rev. 22. 16.

If we inquire into the Ages of the world, we shall

find onely three Ages, or Generations moſt remarkable ſince the Flood: *A time before the Law. A time under the Law. And a time ſince the Law.* In which Ages we find three ſeverall Teſtaments recorded in Holy Writ: *viz. Abrahamicall, Moſaicall*, and the *New Teſtament*; which laſt, is in the time of the Goſpel: and this is *Hora noviſſima*, the laſt Age, *even the laſt Houre*. So that no other Goſpel, nor any other change, can be expected; for the Preaching of the Goſpel, and the world, ſhall end together: After this acceptable time, no moe dayes of Salvation, *For an Angell of Heaven hath Sworne by him that liveth for ever, That time ſhall be no more.*

Gen. 12. Exod. 24. Ier. 31. Heb. 8.

Apoc. 10. 6.

As this Nation wherein we inhabit, is termed of the Ancient, *The ends of the Earth*, and in ſome manner may ſeem to want thoſe plentifull means to become potent and powerfull, which diverſe other famous Kingdoms enjoy: Yet in this laſt Age, hath ſhe juſtly Challenged the *Record of Fame*, moſt eſpecially, as having made a famous enlargement of Chriſts Kingdom; whereby it may truely be ſaid of *Brittaine*, in imitation of that of *Solomon, Many Kingdoms have done glorioufly, but thou haſt ſurmounted them all.*

Prov. 31. 29.

Here in this Golden Age, we find the beauty and excellency of Monarchy, ſet forth, and confirmed in the Government of worthy Chriſtian Princes, as it is verified through the Learned Writings, and wiſe Sayings of the Fathers of old, both according to the Preſcript of the Divine Law, and Rule of the Goſpel.

Tet-

Tertullian, *God alone it is, in whose Power onely Kings are, to whom they are second, after whom they are first, above all men, before all gods*, in Apoliget.

Holy *Athanasius*, speaking of the supreame Empery of Kings, (*ad Antioch, quest.* 55.) *As God is King and Emperour over all the World, and doth exercise a Power over all things which are in Heaven, and in Earth: So are Kings over Earthly things, as his Vicegerents.*

Agapetus, *The Emperour is equall to every man in the naturall essence of body; but equall to a God, President over all in the powerfull Excellency of Dignity.*

According to *Gregorius Magnus*, *Power is given to the Emperour from Heaven, over all men on Earth, that the way to Heaven might be enlarged, that so the Earthly Kingdome might be subservient to the Heavenly*, Epist. 91. lib. 1.

So in these peerlesse times, we find the Vicegerents of Christ indewed with excellent Majesty, and Seated according to *Solomon*, *Non in Solium Populi, sed in Solium Domini*; lively setting forth the Majesty of God in their happy Government, whereby their Crowns and Sceptres were adorned, the whole life of man beautified, and the Honour of these Nations entirely preserved. A parallell. 1 Chron. 29. 23.

Here we find the Propheſie of the holy Prophets verified, in the translation *of the Glory of Lebanon, the excellency of Carmell, and the Beauty of Sion, into the Church and Kingdoms of the* Gentiles. Isay 35. & 60. 3.

We find Religion, Learning, and Laws here flourishing

riſhing, true peace imbracing the Golden Scepter, and Juſtice running down as a mighty ſtreame.

In this Age, we find a Common-wealth mixed, and moſt ſtable and pleaſing, *every man living under his own Vine*, and according to his degree and capacity, enjoying ſome intereſt in the Government to content him: A King, having Soveraigne Command and Power over all his Dominions, the Nobility and Gentry, a derivative Authority, and Magiſtracy, and all enjoy their Laws, Liberties, and Immunities.

VVe *find* alſo this Iron Age, glorioufly beautified through the wiſedom and vertues of Learned Biſhops, who are exerciſing their holy Authority, according to their Sacred Sanctions, and Example of *Timothy* and *Titus*, and the Primitive Biſhops, for the avoyding of Schiſme and Hereſie, and *confirming of holy Order* in the Church and Kingdome of Chriſt.

In theſe Halcionian dayes, we *find* the Presbyters ſubject to the Biſhop, the Deacons to the Presbyters, the People to the Presbyters and Deacons.

As in the Primitive Church, the Biſhop ſuperiour in power, as Preſident, in the place of God; the Presbytery a holy Company of Counſellors and Aſſeſſours to the Biſhop, in place of the Apoſtolique Senate; the Deacons imitators of Angelicall Vertues, which ſhew forth the pure and unblameable Miniſtery of Chriſt.

Here we *find* the famous Doctors Teaching and In-
Eph. 4. 12. ſtructing the People, *for the perfecting of the Saints.*

Here

Here we *find* worthy Paſtors, *Feeding the Flock of Chriſt, with his word and Sacraments.* Ezek. 34. 12.

In this age, we *find* the Miniſters of Chriſt labouring with all faithfulneſſe and diligence, *as it becommeth the Stewards of the Miſteries of God.* 1 Cor. 4. 1. 15.

Laſtly, Here in this Golden age, we alſo *find* worthy *Kings, Princes, and Sacred Biſhops*, as unanimous in their holy Accordances in building up of the Temple of God, the Church, under the *New Teſtament*, as *Eleazar* to *Joſhua*; or as *Zadock* to *Solomon*, in building the beautifull Temple of *Jeruſalem*, the *Church of the faithfull.*

Thus we ſee, through Divine Providence, this *Kingdome* hath been glorioufly Governed and Graced with many worthy and Religious Kings and Queens, (according to the precious Promiſes of God to the Church of the *Gentiles*,) and ſo well grounded, according to the Apoſtolique Forme, by her holy *Tribe*, men renowned for Learning and Piety, and having ſo many years, (or rather Ages) enjoyed thoſe Beames of the Glorious Goſpel, ſhining in the Church in ſuch tranſcendent emperiall brightneſſe and purity of Evangelicall truths, as being neither too Ceremonious, nor Licentious; neither aſpiring above the Sphere of the Church ſo high, as to ſcorch her tender wings with the Flames of Fiery Zeale: but according to the holy Example of the Saints, and Ancients, ſweetly reſting upon *the Rocke of Eternity, waiting to receive light and nouriſhment from the bright beams of the Sun of Righteouſneſſe, being of that beauty and incomparable excellency, and approaching*

ing so nigh to the Divine Light, and that Celestial Order in the Heavenly Mansions, That if ever any Church received the water of Life clearly from the Fountaine, it is the Church of England; *as appears by the works, writings, and Glosses of her holy Seers, and accurate Writers, which have beautified the Christian world.*

If here we make a Parallell with the Church in the Primitive times, when the worlds great Cathedrall was under the Government of *Constantine* the Great, *Theodosius*, and other worthy Christian Emperours; as this Nation was held the faireſt Flowre in their triumphant Garland, and by diverse of them, was thought worthy the Residency of their Emperiall Throne; as the Church of *England* was then found very beautifull and glorious, and justly reputed to be the Patterne of *Europe*: So now, after a thousand years obscured with Idolatry and Heathenish Customes, through Divine Providence, she is againe become beloved, honoured, and admired; and for Doctrine, Discipline, and Government, is worthy the Name of the *Metropolitan Church of the World.*

Anno 1639. Who so now desireth to Pourtray *England* in her full stature of externall Glory, he shall find her in the fruition of all Spirituall, and Temporall Blessings and Enjoyments; but as there is a Generall defection in all Exercises, both Divine and Humane ever since the Fall, (which defection was first found in Angels, and afterwards in Men; the one having erred once, the other ever:) So now, the Spirit

Spirit of Envie and Emulation, the inſeparable Companions of Proſperity, begun to ſeparate us into diviſions, and factions; *And a Nation divided againſt it ſelfe, cannot ſtand*; As, *the Diviſion of Tongues, hinered the building of Babilon*; So, *the Diviſion of Hearts hinders the building of Jeruſalem.* And 'tis too apparent, that theſe factions and ſidings, were generated in the beſt of Concernments, Religion: God, for the ſins of the Nation, and reaſons beſt known to his Divine Majeſty, *Cauſed the Spirit of ſlumber to ſeaze upon the intellectualls of thoſe whom he had appointed to be his holy Seers; The wiſedom of the wiſe periſhed, and the Counſell and underſtanding of the Prudent, vaniſhed, whereby the people for want of Viſion, wandered upon the Mountains, and in the wilderneſſe, and deſolate places.* The judgement of the Clergy being divided, one party ſeeming too curious in the advancement of Order, in the Government of the Church, gave occaſion to thoſe moderne Zelots, (whoever enveighed againſt Epiſcopall Authority, how erect ſoever they demeaned themſelves) in the beginning of this ſuperfine age, not onely to undervalue the Orthodox Clergy, and all Order and Decency in the Church; but alſo, to Deſpiſe the Ordinance of God, which although it be found, even in the worſt of the Sons of *Levy*; it yet ought to be eſteemed of, and valued as a pretious ſtone; but where it is ſet in Gold, Enameled with Vertue and Holineſſe, there indeed it is exceeding glorious.

Ier. 49. 7. Obad. 8. Iſay 29. 10, 14. Ezek. 34. 5. 6.

Of Iſrael, *and* England, *by way of Parallell.*

VVHen the Lord hath a delight to dwell in a Nation, *He puriſies it as Gold tryed in the Fire: He ingraves the graving thereof,* Zech. 13.9. *and removes the iniquity of that Land in one day. He alſo prepares a place for his Sanctuary, where his great* & 3.9 *Name is to be honoured; and ſitts as a refiner of Silver, to puriſie the Sons of* Levy, *that they may offer an holy oblation unto him the Father of Lights.* And thoſe famous VVorthies whom the Lord hath elected and appointed to *Judge his Houſe, and to keep his Courts* (in his Kingdom upon Earth,) *to them he gives change of Rayment, and Clothes them with a* Zec. 3. *Robe of Honour, although Sathan, and all the brethren* 1.6.7. *of ſeparation ſeem to oppoſe this great work in the reſtauration of the* Gentiles *Church; yet under the Type of* Joſhua *the High Prieſt, her worthy Kings, Rulers, and Governours, with their Golden Crons, are confirmed in the preſence of the Angell of the Lord: But when that Nation or Kingdome provokes the Lord, through their ſins, and manifold tranſgreſſions; then doth the Lord withdraw the influence of his light, even the light of his glory from that Land.*

The Children of Iſrael were not *choſen to be Gods peculiar*

peculiar people (before all other Nations that were upon the face of the Earth) either for their greatneſſe, glory, or numbers; for they were the feweſt of all People: But the Lord, of his everlaſting love, even from the day of their Nativity, had a delight to dwell at Jeruſalem, *and adorne the place of his reſidency with Ornaments of Glory. He Crowned the Daughter of Sion with a moſt beautifull Crowne; and ſhe proſpered into a Kingdome. Jeruſalem was beautifull for ſituation, and rightly entituled, The Seat of the Great King, the joy of the whole Earth, and the Glory of all Lands.*

Deut. 7. 6 7. — Ezek. 16. 6. 13. Lamen. 2. 15. Pſal. 48. 2.

While King Solomon *glorified God in his holy Temple, the Lord ſent the Angell of his preſence to protect him, his Throne was eſtabliſhed, and peace was continued in* Iſrael: The beauty of the Temple was made perfect with expedient Ceremonies, and beautifull Ornaments; *As the Pot of Manna, the Rod of* Aaron, *the Ark of the Covenant, the Two Tables of the Law written by Gods own Finger, the Fire of Sacrifice that came down from Heaven,* as reall ſignes of Gods wonderfull love to his Church and People. The Lord had ſuch a delight, *that his Tabernacle ſhould be at* Salem, *and his dwelling in* Sion, *That he Appeared twice to* Solomon, *to confirme him in his love, and to eſtabliſh the Kingdom in him, and his Seed for ever.*

Exod. 16. 32. Numb. 17 10. Exod. 25. 10. Deut. 10. 5. Levit. 9. 24. 2 Chron. 7. 1.

But when *Solomons* Heart *was turned after ſtrange gods,* from that onely true God, that of his love had indewed him with *Wiſedom, Majeſty, and Honour above all the Kings of the world*; and when *Iſrael* had committed *ſinne and Idolatry in the Houſe of the Lord, and*

1 Kings 9. 2. 5.

defiled the Land with Blood, remembring not the great Miracles he wrought for them in Egypt, *nor his wonders in the Field of* Zoan: *the Lord threatens to remove* Solomon *from his Kingdom, and to with-draw his glorious presence, which made the beauty of the Temple perfect: So that his own House, where his Great Name was sanctified, should become desolate, and an astonishment to the world.*

Here is to be noted, That the presence of God which shined in the Temple, was chiefly manifested
Numb. 7. 89. *from off the Mercy Seat that was upon the Ark:* And therefore when the *Israelites had lost the Ark to the* Philistims, *Phineas* his Wife Concluded, That
1 Sam. 4. 22. their Glory was also lost: *The Glory* (saith she) *is departed from Israel, for the Ark of God is taken.*

And to the end the Lord might be avenged of the sins of *Israel*, he raysed up mighty *Nebuchadnezzar* King of *Babell*, *as the Rod of his wrath*, who subdued all the Kingdomes adjacent, that no impediment should be to with-hold the Rod of *Ashur* from *Israel*. When the Lord had accomplished all his work upon his people, the time of mercy come, and the seven-
Isay 47. 6. ty years of Captivity expired, *Then the Lord visited the proud Heart of the King of* Ashur, *and spoke kind-*
Isay 14. 22. *ly to* Israel. *I was wroth with my people, I gave them into thine hand, and thou didst shew them no favour. I will rise up for my Church* (against those mighty *Nymrods*) *saith the Lord of Hosts, and will cut off from* Babel, *the name, and the remnant, the Son, and the Nephew, and overturne that great City of* Babylon, *even*
Isay 47. 5. 22. *that Golden City, that she shall no more be called the Princesse and Lady of Kingdoms.* And for his Churches

sake,

ſake, the Lord again altered the Government of the whole Earth, tranſlating the Empyre to the *Medes*, and *Perſians*, that ſo *Cyrus*, *the Lords Anointed*, might performe to his people, *the promiſed Deliverance*, *and reſtore the* City *and* Temple *of* Jeruſalem: wherein this Noble Prince had the Grace and Honour to be the Inſtrument of Gods goodneſſe, and advancer of his Kingdom upon Earth, which muſt laſt for ever more.

The loving kindneſſe of God to his people, the Children of *Iſrael*, was without Compariſon, without Parallell: *what Nation is there ſo great* (ſaith Moſes) *who hath God ſo nigh unto them, as the Lord our God? or hath Statutes and Judgements ſo Righteous, as all this Law I ſet before you this day?* Other Nations dwelt, as it were, in a wilderneſſe; but *Iſrael* was incloſed from the Commons of the world, and hereby diſtinguiſhed from all other People: *God dealt not ſo with any Nation, neither had the Heathen knowledge of his* Laws. Deut. 4. 7. 8.

The Lord beſtowed on his People, both Privative and Poſitive Temporall and Spirituall Bleſſings; Privative, in many wonderfull Deliverances; As in that, *from the Oppreſſion of* Pharaoh; and ſo, *through the Red Sea*: The Lord performed his promiſe to *Joſhua*, *Gideon*, *Barak*, *Samſon*; to *David*, and many other Worthies, who fought the Lords Battailes in defence of his Church and People: And rather then *Iſrael* ſhould be diſcomfited, or diſhonoured, *The Sun ſhall ſtand ſtill in the midſt of Heaven, and the Starrs in their courſes ſhall Fight againſt* Siſera: So mightily Exod. 14. 21. Joſ. 10. Judges 20.

did

did the Lord of Hosts deliver his Chosen, *even the* Sons of *Jacob*, and *Joseph*.

Yet after so many mercies and great Deliverances, the Lord wayting to receive Fruit from his Vineyard; but in stead of judgement and righteousnesse, he finds oppression and cruelty, the sinnes of *Israel* growing to that ripenesse, as that in the old world, Gen. 6. 6. he seemed *even so grieved that he had made Man, was forced to bring on the Universall Deluge*. So now, as it were repenting of all his former favours and benefits, he threatens *to breake downe the wall of his Vineyard, and to with-hold the Raine, that the Clouds Raine no more upon it*. As the *Psalmist* saith, *A fruitfull Land is made barren, for the wickednesse of them* Psal. 4. *that dwell therein*. In briefe, *The Lord overthrew some of them, as he overthrew* Sodom *and* Gomorrah: *He smit them with blasting, and mildew, with the Sword, Pestilence, and Famine: yet would they not returne to their God: He made them flee before their Enemies:* And lastly, *Removed them into all the Kingdoms of the* Jer. 22. 24. *world*. For, *though the* Land *of* Canaan *were as the Garden of* Eden: *yet, for the iniquity of the Inhabitants, it shall be turned into a Wildernesse. Though* Coniah, *the Son of* Jehoiakim *King of Judah, weare the Signet upon his Right Hand: yet for sinne, God threatens to pluck him thence.*

In these, and other the afflictions of *Israel*, the Causes being exprest, that they might be as Precedents to succeeding Ages. And the same just God that liveth, and governeth all things for ever, doth in these our times, give Victory, rayse up, and throw down Kings,

Kings, Princes, Eſtates, and *Exalteth the meaneſt of Men.*

According to the Prophet *Daniel, The moſt high* Dan. 4. 19
Ruleth in the Kingdom of Men, and giveth it to whomſoever he will. For all the Kingdoms and Commonwealths of the world, have their mutation, increaſe, and period, by Divine Ordinance. And he that ſits between the Cherubims, who changeth times and ſeaſons, Governs his Church and Kingdom in ſuch manner, that their riſings, fallings, changes, and relapſes, are all directed in his own due time, for the good and comfort of his Church and people. *Though the world were overturned, the Mountains removed, and the Sea rage:* Yet, *there is a River, whoſe Streame* Pſal. 46. *ſhall make glad the City of our God.* If they, who 4. 5. 6.
ſhould be the nouriſhing Fathers of the Church, forſake her, and become her Enemies, they ſhall aſſuredly periſh: but the Lord will provide Comforters, and Pillars of Divine ſtrength from another place.

Sore were the *Iſraelites* preſſed in *Egypt*, even with *intollerable ſervitude*; till it pleaſed the Lord of Hoſts in a wonderfull manner, by his mighty Power, to give them Deliverance. So at length ſhall the Church with joy, draw water out of the well of Salvation, and prayſe the Lord, ſaying, *Though thou wert angry with me*, O Lord, *thy wrath is turned away, and thou comforteſt me.* Yea, the Church ſhall with joy exalt her Voyce, *For great is the Holy One of* Iſrael *in* Sion.

AS the Lord was loving unto *Iſrael*, ſo hath he ſhewed his loving kindneſſe to us, as fully as ever he did

did to *Israel*, both in his Spirituall and Temporall Blessings.

First, (as aforesaid) in the Reformation of Religion, in the Reigne of King *Henry* the eight.

Secondly. When we were under the intollerable oppression and persecution of *Roman* Tyranny in Queen *Maries* time; How miraculously was this Land delivered in the happy restauration of renowned Queen *Elizabeth*?

Thirdly. A like wonderfull deliverance also we had from the *Spanish* Armado, in 1588. which was worthy the Record of the Book of Fame, and whereby the whole Nation, in the humility of their hearts, ought justly to acknowledge, That the Glory of a Temporall Deliverance, *God will not give unto man: but our salvation belongs to the* Lord, *and to the* Lambe *that sits upon the Throne.* If the Invading Enemy had prevayled, Then, *By the waters of* Babylon, *we might have sate down, and wept, as often as we remembred this our* Sion.

Isay 42.8.

And this our Deliverance may be a famous Parallell to that of worthy *Gideon*, Judge of Israel, The Lord *would not save* Israel *under* Gideon *with* 32000. *least they should vaunt against the* Lord: Neither would he deliver *England* by their mighty Power: but onely *by a select Company, a Chosen Number*, least *England* should vaunt, and say, *It was our own meritorious work, and our own right hand that saved us.*

Iudges 7. & 7. 2.

And above all other Mercies, and Deliverances; That from the horrid Powder Treason, was most miraculous,

raculous, *Novemb.* 5. 1605. that if the Lord had not sent his Angel to Guard his Church; if he had not engraven the graving of *England* in the palmes of his Hands; if the Lord had not preserved our Prince as the Apple of his Eye, and given him, *a discerning Spirit, and Wisedom as an Angel, to defeat the Counsells of* Achitophel, *to break the snares of our enemies, and to deliver our Land from perpetuall servitude*; that, as in the Language of Heaven, the Lord made himselfe known to his own people; so hath he gloriously manifested himselfe to us: *You onely have I known of all the Families of the* Earth. Zec. 3. 9. *King* James. 2 Sam. 14. 20. Amos 3. 2

God having thus been pleased to befriend us by his previate; so now, by his positive blessings, wherein we may compare with the Land of *Canaan*, for a fruitfull situation, being neither under the torrid, nor the frozen Zone, but seated in a temperate Climate. The Lord hath also fenced us about like the *Israelites* in the Red Sea, with a Wall of Water both on our right hand, and on our left: but especially, he hath fenced us by his protection, Salvation hath the Lord appointed for VValls and Bullwarkes: he hath dispersed all those that seemed to disturbe the peace of our *Israel*, and made us an Eternall Excellency, and the joy of many Generations. He Planted our Land with the choicest Religion, *that of Protestants*, and also hath built a Tower in his Vineyard, which may be understood, *a Learned Clergy, a holy Ministery*, as Lamps, give light from such an high watch-tower both by Sea and Land: And as *Watch-men* give notice of any approaching

Enemy; so are the Ministers, the *watch-men of the Church*. As the holy Prophets of God, never ceased to cry aloud, and sound their Silver Trumpets upon the *Walls of Jerusalem*, till the brightnesse of the *Daughter of Sion shined with splendour through the world*: So the curious, and judicious Teachers of the *Church of England*, running over all the Changes of Gods Ring without jarre, their Voyce lively resembling the cleare, sweet, and high Voyce of *John the Baptist, Preaching in the wildernesse*; as the *Snuffers in the Temple were of pure Gold*; as also were *the Bells of* Aarons *Garment*, signifying his Voyce was cleare. So those holy Seers (being no boasters of purity) sounded forth their variable Notes of Heavenly harmony in the Quire of God, till that our *Church became a Chosen Generation, a Royall Diadome, and a Crowne of Glory*.

1 Pet. 2. 9.

Isay 60. 21.

Isay 62. 1. & 6. 7.

As God was pleased to give to Israel; so hath he also given to us *Jewells* of all sorts, *Prophets, Wise Men, and Scribes*; intimating, That Christ used so many termes, to shew the riches and diversities of his Graces, *Ordaining some to be Apostles, and some Pastors and Teachers, as his Messengers, endued with all variety of Gifts, Administrations, and Operations, that Christ might have the glory, and his Church receive lustre and beauty from the Rayes of their excelling vertues.*

Mat. 23. 34.

Eph. 4. 11.

The Lord hath wonderfully supported this *Authoritas Sacerdotalis*, this high Tower in our Land, by those Pillars of Learning, Zeale, Holinesse, Industry, Meeknesse, Courage, and Humility, which

may

may reſemble *the ſeven Pillars of the Houſe of wiſdome, which Supported and Adorned the Temple of God.*

From this Tower ſhined that light, which did illuſtrate the dark places of the Earth, whoſe beames of Chriſtianity ſhined upon *Scotland*, *Ireland*, and a great part of *France*. From this Tower ſhined that Learning and Divine knowledge in ſuch tranſcendent brightneſſe, which did irradiate *Denmarke*, *Swethland*, and *Norway*, with other the remoteſt parts of the old World.

From this Tower ſhined thoſe Vertues of Love, Zeale, Piety, and Meeknesſe, with other Graces, which converted the *Romans*, *Saxons*, and *Danes* (her Conquerors) with the *Germans*, High and Low, from Paganiſme, to the knowledge of the glorious Goſpel.

Having thus ſpoken of Englands *Glory, both of ancient, and later years; Now in briefe of* Her *fall, &c.*

SHe that was juſtly reputed the firſt Daughter of the *Gentiles Church*, her holy Tribe, (pure as *Nazarites*) adorned with variety of good Learning, which made their Doctrines to ſhine; whoſe burning Zeale being blown up with the fire of Charity, Lam. 4.7.

rity, took deep Impreſſion upon the ſpirits of their godly, attentive, and judicious Auditors? But when
Jer. 23. 29. 32. the Lord *for ſinne, with-drew the influence of Divine Light from his holy Seers*, their piety and induſtry which ſhined in their Lives and Doctrines, reſembling the Starrs in the Firmament, of ſweet accordance, having all one Heart, orderly and conſtantly fulfilling their courſes, and imparting their wholeſome influences unto the people in the Church, have
Eſa. 29. 10 11. now forgotten thoſe maine and *Apoſtolicall Works of Prayer, and Preaching the Word, offering Incenſe, and*
Micha 3. 6. 7. *dreſſing the Lamps, the moſt glorious part of their Functions*: Even thoſe Learned Teachers, who were to *prepare Heavenly Food, and Royall Apparrell for the Daughter of* Sion: *their fire of Charity is turned in-*
Hay 33. 38. *to immoderate ſervour, their meekneſſe of ſpirit, is become a ſcorching flame, to diſtemper and deſtroy, and to rend the Church and Kingdom of Chriſt into Diviſions, and Factions.*

The Dignity of the Word, and Ordinances of God, have been ſuch in former Ages, *That Princes,*
Gal. 1. 12. 2 Pet. 1. 21. 2 Kings 5. 9. *and Rulers have attended at the Gates of the Prophets, to aske Counſell, whoſe Doctrine was intuitively received by Divine Revelation, and was, as if a Man had inquired at the Oracle of God.*

Having in theſe laſt times (through the Power of the *word of Truth*) beautified this Iron Age, enlarged the kingdom of Chriſt, and attained unto that plentifull meanes of Grace, and true knowledge; as neither the Piety of *Seth*, nor the holy walking of *Enoch*, nor the Preaching of Righteous *Noah*, nor

Abraham

Abraham the Father of the faithfull, nor *Moſes* with all his works of wonder, neither the Law with all its Ceremonies, and Ornaments of Glory, nor the Learning and Eloquence of *Aaron*, nor the Royalty of *Solomon*, nor all the wiſedom of Men and Angels, could ever attaine unto, without a Mediator. But, *as the Children of* Iſrael *loathed the Manna which the Lord Rained from Heaven, to try them, whether they would walk in his Statutes, or no:* So in theſe laſt, and perilous times, hath *men of corrupt minds* riſen up, too Zealous Patriots, ſeditious Noveliſts, and politique Machivills, who transformed themſelves into Angels of Light, *ſtriving to ſeduce even the very Elect*, through their parnicious Doctrines, and refuſing to beare the Yoak of obedience; as *Jannes* and *Jambre*, withſtood *Moſes*, ſo they alſo reſiſted *that Peerleſſe Prince, the Vicegerent of Chriſt*; and by force and violence (againſt the Law of God and Nature) uſurped the Power and Authority over theſe Nations, and diſſolved the Frame of the happieſt Government, that ever People lived under: through the want of Divine Light, and true knowledge, in a licentious manner, have they turned the *Grace of God into wantonneſſe, and loathed the ſpirituall Manna, and water of Life*; And, through their furious Zeal, (as it was in the Church of *Corinth*) have they given too much Liberty to the *Jeſuite*, and *Schiſmatique*, and other the *brethren of ſeparation*, to take advantage againſt the Church of Chriſt, and to *rend the Royall Robes of the Daughter of* Sion.

Iſay 58. 12.

Phil. 3: 8.

2 Pet. 1. 2.

C.R.

The Lord hath afflicted our Land with many grie-

vous

vous judgements; above all, he hath threatned to remove his Gospel, and to deprive us of our Zealous, and faithfull Ministers, *that the Golden Bells of* Aaron *should yeild no sound. In stead of the pleasant and* Amos 8. 10, 11. *comfortable streames of the Word of truth, flowing from the Fountain of Life, hath the flood of ignorance, prophanesse, heresie, blasphemy, Idolatry, and all manner of* Lam. 5. 15 *sinne come in, which hath turned our Feasts into mourning, and our Songs into lamentations.*

She that was alwayes accounted the Darling of In Queen Eli. time. Nature, and the Phœnix of the world, while her Heroick VVorthies fought without ostentation and ambition, onely for their honour and famous enlargment of Christs kingdom, they were happy in their Government at home, and Renowned abroad, all Nations feared their Force, and admired their Vertues.

VVhereas it is Propheſied of by our Saviour, *That before the great day of the Lord come, Kingdom shall* Mat. 24. *rise against Kingdom, and for Nation rising against Nation*; for, or in the defence of their Religion, Laws, and Liberties; as a lawfull Prince is *the Defender of the Faith. Preserver of the Peace. And Protector of the Laws, and so approved of, both by the Law of God, and Nature.* But the Lord hath (through our Pride and Ingratitude) given us divisions, and intestine warrs, which have been carried on, and managed with that resolution, courage, and policy in feats of warr, as ever those renowned warrs were between *Pompey* and *Cæsar*: Or those ten years warrs between *Greece*, and *Troy*, the Father against the Son, and the

Son

Son against the Father: Neither were the Princes, Nobles, Senators, Aged, or Honourable, esteemed: *How were the valiant slaine, and the weapons of warr perished? How did the beauty and glory of* England *fall in these dayes of Battell?* 1 Sam. 1. 19.

It was a saying of worthy and Valiant *Pyrrhus*, King of *Epirus*, who had warred against the *Romans*, *That* Rome *could not be Conquered, but by* Romans: Neither could *England* be overcome (without their Divisions) but by *Englishmen*.

She that was the envy and admiration of Christendome, seated in the most temperate part of the temperate Zone, and injoy'd a Government as temperate as the Climate it selfe, being sweetly refreshed with the bright and nourishing beames of Soveraignty; neither complaining of too much, or too little Sun, so living in all the affluence of all Earthly felicity, and was so resplendent in glory, that she lively represented the Golden world: Now she is become the object of pitty, and derision; all Nations stand amazed to behold the fall of our Glory.

Our Land, like *Rama, hath been filled with bitter mourning, even as the mourning of* Hadadrimmon, *in the Valley of* Megiddon. Zech. 12. 11

The Lord hath sore afflicted us with plague, and threatned us with famine.

He hath smitten us with blasting, and mildew, that neither our Gardens, nor Vineyard, nor the Earth doe yeild their increase,

He hath threatned to overthrow us, even as Sodom, *and* Gomorrah; *we were as firebrands pluckt out of the burning.*

The

The Lord hath likewiſe viſited us for ſome years of late, with a grievous and pining ſickneſſe, which hath overſpread our Land, even from Dan *to* Beerſheba ; Amos 4. *yet have we not returned to our God.*

How are the *Starrs of the Church and State fallen from their Stations, and as prodigious Comets in this our Heaven, have wandred from their Courſes, Motions, and Degrees, againſt the Order of that Law Eternall, which both Angels and Men are ſubject unto, as all other Creatures, or things Created?* For though the world were overturned with tumults, ſeditions, and warrs ; yet is this Law Eternall moſt immutable, ſitting in the ſeat of Glory, *ſhe wiſely ordereth all things, and being one, remaineth in her ſelfe, reneweth all :* This Law Eternall directeth more largely, as well every Creature to their naturall ends, as it doth man to his ſupernaturall, the Divine Law directeth man to his ſupernaturall end onely : the Naturall Law is thence derived, but an effect of the Eternall, as a Streame from this Fountain. From this Law is alſo the Temporall Law drawn, in that it hath the forme of right reaſon ; in the true apprehenſion whereof, man becomes willingly obedient to the Law of Nature (being indewed in the Creation with the choyce Seeds and Grafts of Life, as the Vegetative Life of Plants ; the ſenſuall of Beaſts ; the rational of Man, and the intellectuall of Angels,) freely receives, *Lumen Divinum*, the Impreſſion of Divine Light ; as, *Deus os homini ſublime dedit*, God gave unto Man a generous ſpirit, and a noble mind (reſembling the Motions of the Heavens) which being enlightned

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enlightned with Divine understanding, resteth not in the sweetnesse of Contemplation; but with an Angelicall swiftnesse, soares up to Heaven, to Contemplate that ever during Glory, and termelesse joy, that by the sight of those perceived Heavens, he may continually travaile to finde out their omnipotent Cause, and be obedient to their Almighty mover.

As the Angels in Heaven doe Minister before the Throne of God, Angels and Arch-Angels, Cherubims and Seraphims, every one of those Cælestiall Companies in their Order and Degrees; although it exceeds the wisedom of Man (where the Scripture is silent) to distinquish the Natures, Gifts, and Offices of these Glorious Spirits in their varieties of Ministrations: Yet, whether they be Thrones, Principalities, or Powers, they are all obedient to the Heavenly will of their Almighty Creator.

How hath Heaven and Earth also hearkened to the Voyce of God, ever since he Proclaimed the Edicts of his Law! He gave a Law to the Seas, and commanded them to keep their bounds, which they obey. He made a Decree for the Rain, and a Way for the Lightning of the Thunders. He caused the Prince of the Lights of Heaven, as a Gyant to run his unwearied Course, to give Light to the Universall, and to serve for Signes and Seasons. He causeth the Motions of the Cælestiall Spheres to be continued. Were these as Rebellious as Man, for whose sake they were Created? or did they once break the Law of their Natures and Formes? then would not onely the Frame of that Heavenly Arch Erected over our

heads, looſen, and diſſolve it ſelfe, and the Earth be defeated of heavenly influence; but the whole world would then periſh, and all return to the firſt Chaos, Darkneſſe and Confuſion.

Lam. 4. 1. *How is the fine Gold become as Droſſe, that beautified the Chriſtian world.*

In theſe dayes of tryall and confuſion, we finde *ſtrangers Ruling over us with a Rod of Iron*, whoſe Yoak is become as heavy, as that of *Pharaohs*, over the *Iſraelites*; or the *Romans* in this Land; and more inhumane, then that intollerable oppreſſion of the *Norman* Bondage.

During theſe horrid violations of all Order, Juſtice, and Government, no worthy Prince is found *Regere & Tueri*, to guide the People from licentious diſorder, and defend the Faith from violence.

No holy Biſhop, *to watch over the Flock of Chriſt.*

No godly Paſtor, *to edifie the Church in love, and feed them with the word and Sacraments.*

No Magiſtrate, that can derive their Power, *à fonte Juſtitiæ*, to execute Juſtice by Legall Authority, as a Starr of State.

No Zealous *Phineas* to make reconciliation for the ſins of our *Iſrael.*

As it hath been the practice of the Saints and Children of God, when the Church is in danger of any judgement, *earneſtly to implore the Throne of Grace, and to pray for the peace of Jeruſalem:* for peace in the Kingdoms of Men, makes the Earth like unto Heaven.

Gen. 18. *Abraham* prayed for the *Sodomites, that they might be ſpared.*

How

How did Moſes *pleade with God ſundry times for his Church and People? That the Golden Bells of* Aaron *might continue their joyfull ſound in* Iſrael.

When *Iſrael* was in miſery, *David* prayes unto the Lord, *That he would be favourable unto* Sion, *that beautifull Temple of Jeruſalem, the Church of the faithfull.* Pſal. 122. 6.

Nehemiah *mourned, faſted, and prayed unto the God of* Iſrael, *when he ſaw the Churches continuance in calamity:* And this appears by the Prophet in her diſtreſſe under the *Babilonians, we ſate down, and wept, when we remembred thee O* Sion. Nehe. 1. 3. Pſal. 137. 1. 2. 3.

When *Solomon* prayed *unto the God of Heaven, Jeruſalem, and the Temple were of moſt perfect beauty.* 2 Chron. 7. 1.

Elias was called, *The Chariot and Horſemen of* Iſrael, becauſe his Prayers were of more force, in defence of Gods Church, then *an Army of Souldiers.* 2 King. 1. 10. 12.

VVhen the Church is in any miſery, or in danger of Captivity, the godly are all to accord, as with one Voyce, and one Heart. The Aſſemblies of the Church Militant ſhould reſemble, as neer as they can, the Glorious Aſſemblies of the Angels, and the Church Triumphant. Many *follow the Lambe, whoſe Voyce is like the ſound of many waters; yet they all Sing the Song of* Sion. As in the Conjunction of Naturall things of one kinde, we ſee, makes them ſtronger: Many Flames of Fire, are not eaſily quenched: Many Springs of VVater running into a River, makes it of more force. And, *if the Prayers of one Righteous Man* (as Elias) *were of ſo great Power*; much more available are the Prayers of a Commu- Rev. 7. 15.

nion of Saints, of hundreds, or thouſands united together, *in the Vnity of the Spirit, to prayſe the Lord in his holy Temple.*

Gal. 3. 28. As Chriſt, *the Prince of Peace, that mighty Lion of the Tribe of Judah*, came to unite all the King-
Luke 2. doms of the world into one intire Government, *Jew* and *Gentiles, bond and free.* And as all the great Monarches, with their Heatheniſh Oracles, yeilded, and gave place to Chriſts Eternity, to the Lambe, and to the Saints, according to the Prophet, *when the an-*
Dan. 7. 22. 27. *cient of dayes ſate in judgement, he gave the Kingdom with Dominion, Honour, and Glory, to the Saints of the*
Heb. 12. 22. 23. *moſt high: and they ſhall Reigne as Kings, and Prieſts upon the Earth, their Harps and Golden Viols being*
Rev. 5. 8. 10. *of ſuch ſweet accordance in their variable Notes of heavenly harmony, that the odours of their Divine vertues wherewith they are indewed, are more delectable to their Lord, then all the perfumes in the world.*

What greater Honour then can the Rulers of this Nation, and all other Chriſtian Princes have, then to preſerve the Vnity and Peace of their Kingdom, and ſhew forth the Majeſty of God in their ſeverall Governments?

If Renowned *Cyrus*, King of *Perſia*, had the grace
Iſay 45. 1. and honour, *to deliver the Children of* Iſrael, *from their Captivity at* Babylon, *and reſtore the City and Temple of Jeruſalem? If that noble Prince ſaw ſo clearly through the Glaſſe of Divine Light, in that Age of Darkneſſe and Ignorance, that he was a willing advancer of that Church and Kingdom, which ſhall indure for ever? How doth it then become Chriſtian Prin-*

ces

ses to indeavour the continuance of his Kingdom in pu-
rity, and ſplendour, that the Idolatrous Nations, and Papiſts.
the great Kingdoms of the wilderneſſe, with thoſe Turks.
diſperſed people of the Jews *(who are all Aliens from* Jews.
the Common-wealth of Iſrael,) *admiring the Honour*
and Royalty of the Kings Daughter, the Spouſe of
Chriſt, and the beauty of holineſſe ſhining in ſuch tran-
ſcendent brightneſſe in the heavenly order of Chriſtian
Government, that now in this laſt age, the Spirit of Mat. 11.
Eliah, *and the holy Prophets, deſcending with ſuch power* 14.
upon the Miniſtery, (their Doctrines being as Divine Mal. 4. 5.
Oracles) the obdurate hearts of thoſe ſtrangers to the Luke 1.
Covenants of promiſe, may become ſo molliſied and de- 17.
lighted with the Zeale of the Lords Houſe, that they
all with one heart, and one accord, may forſake their
Traditions, and Heatheniſh Cuſtoms, and (according to
the holy Example of this Kingdom in ancient time)
inquire for the true way to the Temple of God, freely, Jer. 50.
and joyfully to drink of the water of Life, and imbrace 4. 5.
the Chriſtian Faith and Religion?

As the Church and Common-wealth of the *Jews*, Chriſtian
continued with all their Legall Sacrifices, Types, Fi- Motives.
gures, Ceremonies, and beautifull Ornaments, till the 2 Cor. 3.
Meſſias came. And if Davids *temporall Kingdom did* 7.
ſo flouriſh, which was temporary? How much more then, 2 Sam. 7.
ought his Spirituall Kingdom in Chriſt to exceed in 13.
beauty and Glory?

If in the time of the Law, we find *the Temple of*
Solomon *ſo gloriouſly adorned: and the Virgin* Iſrael 1 King. 6.
in ſuch perfect beauty, through the Maieſty of the King 2 Cor. 6.
of Glory? How much more glorious then, ought the 16.
2 Chron.
House 5. 14.

House of God, now in the time of the Gospel to be, *and that induring substance, the Temple of the*
Ver. 22, *New Jerusalem, with all the polished Saphires of this*
3. *most beautifull building, which is to indure for overmore.*

To descend to our own Kingdom? If the Heathenish *Saxons*, *Juitts*, *Angles*, and Pagan *Danes*, after they were seated in this Land, became mild and Religious: and (according to the Devotion of those times) worthyly shewed forth the works of Mercy, and Charity, whereby they were lively Patterns to succeeding Ages? And if the morall vertues of these *alien* Kings, and other the Religious of those Ages, were so resplendent? How much more ought the Divine Vertues of those truely Wise, Noble, and Religious Princes, of that Royall Race and Linage of our Ancient and Native *Kings*, to shine forth with splendour, whose noble minds and heroick Spirits are enlightened, and beautified with the bright beames of the *Sun of Righteousnesse*?

Lastly, as in the Building of *Solomons* Temple,
Kings *Neither noyse of Hammer, nor any other sound of Iron,*
7. *was heard.* And, as at the Incarnation of our Saviour Christ, such a quiet and calme peace overspread the Earth, that the sound of Warr did not awake the world, as by the Angels was Proclaimed, *Glory to God*
uke 2. *in the Highest, on Earth Peace, good will towards men.*
14. So doubtlesse, after these great Stormes, Rumors of Warrs, and the arising of false Prophets, peaceable, Halcionian, and Golden Dayes shall shine forth with splendour, before that the *King of Glory* come to

take

take poſſeſſion of his *Kingdom: As when Chriſt aſcended up on high, he left the Church in the hands of his faithfull Miniſters, and Learned Teachers, indewing them with diverſities of Gifts, and varieties of Heavenly Graces*; to the end, *that all with one Heart, and one Spirit, by their Doctrines and Harmonies, his Spouſe, the Kings Daughter, might be adorned with all her appendances, and expedient Ceremonies.* And that her Robe of Honour might be preſerved intire, he ſent her Kings, Rulers, and Governours, and endewed them with Honour and Glory, repreſenting the Majeſty of the *King of Heaven*, that by their power and greatneſſe, they might defend her from all her Enemies, and faithfully preſerve her in her Royall Apparell, that ſhe might ſeem amiable, and lovely to her Lord, through her Divine Vertues and Graces; that whenſoever he ſhould pleaſe *to hold forth his Golden Scepter*, ſhe might be ready prepared to appear in perfect beauty before the *King of Glory*.

Mat. 24. 5, 6.

1 Cor. 12. 4, 28.

Eſther 5. 1, 2.

And while the Church is upon her Pilgrimage, walking with *Enoch* through the VVilderneſſe of this VVorld, to that Heavenly *Jeruſalem*, the Mother of us all: As the *Artificers, while they were Building the ſecond Temple of Jeruſalem, had their Armour alwayes ready to incounter their Enemies*: Intimating, *That every true Chriſtian, in this his Spirituall Warfare, is to have his whole Armour ready prepared, while he is poliſhing his Saphire to build the Temple of God. He that overcommeth*, as he is a true Member of the Church Militant, he ſhall be a

Ezra 4. 4.

Eph. 6. 11.

Rev. 3. 5, 11.

lively

lively Pillar in the Church Triumphant, and walk in White Rayment before the Throne of Glory.

And all thoſe *Kings* and *Rulers* that have Reigned as it becommeth the Vicegerents of Chriſt, in imploying their VViſedom, Majeſty, and Honour, to the advancement of his Church and kingdome, when it ſhall pleaſe that *King of Kings, to Summon the whole world by his Arch-angel, to appeare before his great tribunall; as they here repreſented the Image of God in their ſeverall Governments; ſo ſhall they with joy preſent the Glory of their Crownes and Scepters into that Heavenly Jeruſalem, before the King of Glory, and from him receive a Crown, which ſhall flouriſh for evermore.*

Mat. 24. 31.
1. Theſ. 4. 16.
Iſay 60. 19.
Rev. 21. 23. 24.

FINIS.

SInce the Compoſing of this preceding Treatiſe, although violence and time ſeemed to conſpire together, to weare out all the memorialls of former Ages: Yet, it hath pleaſed the Almighty, to take commiſeration of this diſtracted Church, and State, and in a miraculous manner, to ſhew forth his wiſedom and power, in His Majeſties glorious reſtitution to His Crown and Dignity; this mighty work being ſo clearly carried on by the *Hand of Providence*, (after ſuch a long and tedious exile, and ſevere ſuppreſſion of juſt Right and Title) to reſtore the People and Kingdoms to their Ancient Rights, Liberties, and Government, and that without any effuſion of Blood, to unite the hearts of Prince and People, even ſuch a mercy, as no Hiſtory can parallell.

The wiſeſt of the Heathen Philoſophers and Poets, held in admiration the moſt admirable working of the Almighty Creator, who, through the Power of his Word, (their *Deus & melior natura*) compoſed the jarrings of the Elements, brought into excellent order that confuſed *Chaos*, and garniſhed the Heavens with the Sun, and other glorious Lights: ſo may the wiſeſt of all Divine Philoſophers, now in the time of *Englands* reviving Glory, ſtand in admiration,

miration, to behold the Heavens Almighty Mover, who of his infinite wiſedom hath formed this *Chaos* of *confuſion*, which hath been ſo long beclouded with miſts of errors, ſeditions, and hereſies, drew light out of darkneſſe, and graciouſly reſtored His Sacred Majeſty to his Royall Throne, even CHARLES *the Second*, our Native *KING*, who is the deſire of three *Kingdoms*, the ſtrength, and ſtay of the Tribes of the people, the Compoſure of Diſtractions, the true reſtorer of the collapſed honour of theſe Nations, *Charles*, a Son of the VViſe, Vertuous and Ancient *Kings*, the bright riſing Son of this renowned *Kingdom*, from whoſe glorious Rayes, the Starrs of Church and State, receive their luſtre and beauty.

The mighty Providence of God.

His Majeſties Great Councill having the happineſſe to enjoy the Freedom, Liberties, and Priviledges of Parliament: and being wonderfully delivered from the oppreſſion of Tyrannicall Rulers; the Parliament, (by Divine Authority) had no ſooner paſt their thrice happy Vote *of His Majeſties reſtoration to His Dignity Royall*, with that memorable Addition, *Nemine contradicente*: But Fames Silver Trumpet, ſounded through the Chriſtian world, His Sacred Majeſty was with reall affections, prayers, prayſes, and many loud Acclamations of joy, Proclaimed through His Dominions, and in this our *Iſrael*, from *Dan* to *Beerſheba*, and ſo forthwith was received into *His own Kingdom*, and came to the City of *London* upon His happy Birth-day, the 29. of *May* 1660. attended with ſuch a Royall Traine, and number of Loyall Subjects, of Peers, and People,

ple, Nobility, Gentry, and Clergy, and received with such true joy, Honour, and Magnificence, as neither the Triumphs of *David*, mighty *Cæsar*, or our Victorious *Arthur*, or any other *Jewish*, *Heathen*, or *Christian worthy*, could ever equall the Day of this *His Majesties Pomp and Glory*. K. David. Julius Cæsar. K. Arthur.

What Cause of true joy have the People of these Dominions?

1. In the Lord *Jehovah*, for the deliverance of *His Majesty*, and in Him, *the Church and State* from perpetuall servitude.

2. In such a VVise, and Prudent Prince, that if we inquire into the severall Ages of the VVorld, we shall find few to exceed Him in VVisedom, and Vertues.

If we observe the Rule of *His Majesty* in the time of his Exile, and Sollitudes, we shall find His constancy, and frequent observance of our Saviours Example *in the Temple*; as His sufferings were a suitable Parallell to the afflictions of *David*; so may *His wisedom* be approved of, as *the wisedom of* Solomon. 1 Sam. 27. 1.

Our Saviour was found *conversant in the Temple amongst the Doctors, and Learned Teachers, to the convincing of all erronious Opinions, and building up the most holy Faith*: So *His Majesty*, in His Conferences and Conversings with other Princes, Learned Bishops and Doctors of the Church, where, in His Retirements, in Christian States and Kingdoms, He is generally approved, as most Orthodox for the Reformed Churches, (as also particularly, by severall Luk. 2. 46.

Learned VVriters) to be a worthy Defender, and Preſerver of the Apoſtolique Faith, in the true *Worſhip and Service of God.*

1. If we inquire into the Hiſtory of the Ancient *Kings*, in the time of the Golden world, and other the Ages of the greateſt Monarchs, we ſhall find their Crowns flouriſhing, and the love and obedience of Prince and People inſeparable; but wanting that religious prudence, prudent policy, and divine vertues to beautifie their Honours, and Dignities, and to ſupport their Crowns and Scepters, which Chriſtian Kings, and Princes have the *happineſſe to be indewed withall, their Glory decayed, and their honours deſcended to ſucceeding Ages.*

Din. 1. 44.

2. If we obſerve the great joy that was in *Iſrael*, at the Crowning of *Solomon*, and make a parallell with that Renowned Prince, *who exceeded all the Kings of the World in Wiſedom and Royalty.* VVe find, *That all his honour and magniſicence, and all the Glory, and beautifull Ornaments of the Temple of Jeruſalem, were onely as reall Types of Kings, Princes, and worthy Defenders of the Church, and Glory thereof, under the New Teſtament.*

3. If we deſcend to our own *Kingdom*, *Anno Dom.* 162. we finde much rejoycing at the receiving, or rather, confirming of the Chriſtian Religion, the *Roman* Emperors being moved to ſend forth more favourable Edicts, whereby the Doctrine of Chriſt was eſtabliſhed in *Brittaine*; and then more fully confirmed by famous *King Lucius*, whereby this was the firſt of all the Provinces that received the Faith by Publique Ordinance, before all other in the world.

4. If

4. If we come to the dayes of great *Conſtantine*, the worlds Commanding Monarch, we ſhall find exceeding great joy through the whole *Roman* Empire, and eſpecially in *Brittaine*; for that *Conſtantine* had in a wonderfull manner, eſcaped from *Galerius*, and by Divine Providence, was appointed of God to Sway this Scepter, and to reſtore Chriſtianity; And ſo gladly was he received into this Iſland, that they accounted themſelves happy to ſee him *Caſar*: According to theſe words of the *Panegyriſt*; *O fortunate* Brittaine, *and more fortunate then all other Lands, that had the firſt ſight of* Conſtantine *the Great.*

5. When the Chriſtian Religion was much decayed, and the beames of Chriſtianity obſcured, through Idolatry, and Pagan deſolation: What true joy was found in the Authors Native Country, in the time of *Gregory* the Great, Biſhop of *Rome*, about the Year 580. when King *Ella* Reigned in his *Saxon* kingdome *Deira*, the Biſhopriek of *Durham*; and when *Hallelujah* was Sung for the Converſion of the *Engliſh Saxons* to the Chriſtian Faith; confirmed by *Ethelbert*, King of *Kent*, even thoſe *Angli, quaſi Angeli deliberati erant, de ira Dei.*

As in Spirituall things, ſo in Temporalls, the handmaid of Spiritualls.

6. We finde the three Eſtates of Parliament, by *King*, *Lords*, and *Commons*, to the great joy of the whole kingdome, confirmed in the Reigne of King *Henry* the firſt.

7. And the next in order that we find moſt acceptable to the whole kingdome, and to the good eſtabliſh-

eſtabliſhment, both of Government in Church and State: After ſo many bloody Battells, and of the Royall Blood ſhine, was the preſervation of King *Henry* the ſeventh, and the Uniting of the Two Houſes of *York* and *Lancaſter*, the Red Roſe, and the White; although the happy Union of theſe two Noble Families, tended chiefly to the outward peace of the Kingdom, and not onely for the purity of Religion, which begun to revive and flouriſh in aftertimes; as from the year of our Lord 1540. untill the year 1639. from which time, untill theſe late dayes of the bright riſing Sun, *Charles the Second*, hath the Church ſuffered Perſecution, through many tryalls, tumults, ſeditions, and warrs.

Henry the ſeventh a worthy Prince.

By theſe few preceding Examples of ancient Kings, we may conceive the Love and Loyalty of Prince and People, and what prevayling Power, Juſtice and Religion had with the people in all ages of the world, although moſt of them were in obſcure times, and wanted the Light of Divine knowledge to make their beauty perfect.

But ſeeing *the Daughter of* Sion *is now upon her happy deliverance from the* Egyptian *darkneſſe, and* Babilonian *Captivity: His Sacred Majeſty being more wonderfully preſerved, then either* Conſtantine *the Great*, Henry *the ſeventh*, *or Queen* Elizabeth, *to Sway the Scepter of this Kingdom, and as a ſecond* Cyrus, *to reſtore the Chriſtian Religion to its ancient purity; as a worthy* Artexerxes, *to give his gracious Commiſſion to his* Ezra, *his wife and Learned Biſhops, not onely to take care of the Flock of Chriſt; but that the decayd*

ra 7.

Temples,

Temples, and Churches be alſo repayred, although it be not abſolutely neceſſary to ſalvation; yet it may prove a great means for the preſervation and building up of that lively, and beautifull Temple of God, which ſhall endure for ever.

The Glory of the Church being thus ſuſtained through the Majeſty of God, through whoſe mighty power, the *ſtorme of perſecution ceaſed; the Voyce of the Turtle is once again heard in our Land: The dark winter of afflictions, temptations, and tribulations, being blown over, the Heavens cleare, the face of a ſpirituall Spring, and all the ſweet Flowers and Bloſſomes of holy profeſſion, begin to ſhew themſelves more glorious in their opportunities, then the magnificence of* Solomon *in the day of his greateſt Royalty and Triumph.* Cant. 2. 11. 12. 1 Kings 1. 45. Cant. 3. 11.

His Sacred Majeſty, of His many worthy, and gracious tenders of Love and Affection to His People, hath ſhewed forth His great Wiſdom, Patience, Vertue, and true Zeal to the Chriſtian Religion, wherein He hath been ſo tranſcendently eminent, that He hath approved himſelfe a Nurſing Father to the Church of *England*, and a lively Pattern to all Chriſtian Princes. Therefore, (in reſpect of that honour, feare, and obedience, which Majeſty acquireth, and which, as due to *Nero*, and the worſt of *Kings*; much more to pious King *Charles*) ought every Member of this Church and State, in theſe His Majeſties Dominions, humbly to ſubmit to the Power of His Royall Scepter, that as the Noble Mind of His Sacred Majeſty, by an Angelicall ſwiftneſſe, is ſoared up to Heaven (and cannot be reſtrained) from whence

whence He receives Light and Direction, true knowledge, and divine understanding, (even as an Angell of God) to Govern these Nations.

As this *Kingdom*, above all other, hath been reputed famous through the world, for holy Order, and Christian Government: So now, having the happy enjoyment of such a Vertuous and Prudent Prince; it doth become the whole Nation, by an holy accordance with *His Majesty*, and in honour and true obedience, indeavour the restoring of Church and State to their Ancient Beauty and Glory; *That the Kings Daughter being thus wonderfully preserved, may freely adorne her selfe in all her Robes of Honour, Graces, Appendances, and Ornaments of Sanctification: That as the Golden Bells of* Aaron *continued their joyfull sound in* Israel, *till the dissolution of their Government: So, through the Lamp of Divine Light, our Church, State, and Glory, may be continued, and the Burning Lamps in our Temples be supplyed with sufficient Oyle, that the Light of the Glorious Presence of God depart no more from this our Land of* Israel, *so long as the Sun and Moon indureth, Amen.*

Vivat Rex Carolus Secundus.

FINIS.